

Integrating Social Justice Curricula into English for Academic Purposes (EAP) Instruction

By

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Leah Mortenson

M.A., University of Kansas, 2015

B.A., Augustana College, 2011

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of Doctor of Philosophy.

Chair: Hyesun Cho

Dr. Heidi Hallman

Dr. Bruce Frey

Dr. Paul Markham

Dr. John Rury

Date Defended: 9 November 2018

The dissertation committee for Leah Mortenson certifies that this is the
approved version of the following dissertation:

**Integrating Social Justice Curricula into English for Academic Purposes
(EAP) Instruction**

Co-Chair: Hyesun Cho

Co-Chair: Heidi Hallman

Date Approved: 13 November 2018

Abstract

This study responds to a gap identified in the literature regarding the discussion of social justice issues including racism in the field of Teaching English to Speakers of other Languages or TESOL (Cho, 2016; Guerrettaz & Zahler, 2017; Kubota & Lin, 2006) and the ways in which ESOL instructors both conceive of Social Justice Pedagogy (SJP) and engage with topics such as the impact of discrimination based on race, gender, sexuality, class, privilege, and language on individuals' experiences and opportunities. This study followed three white university ESOL instructors in an EAP program in a major metropolitan area on the East Coast and sought to answer the following questions: *How do these instructors conceive of Social Justice Pedagogy? In what ways does their "whiteness" enter into the classroom when discussing racial and social justice issues? What practical lessons that can be gleaned from these instructors' practices for TESOL educators who seek to engage in SJP?* This semester-long qualitative study employed classroom observations, semi-structured interviews with teachers and students, and document review of syllabi, assignments, and classroom resources. A holistic framework integrating DiAngelo's (2018) concept of white fragility, Kelly's (1986) orientations towards teacher neutrality, and Banks' (2004a) conception of democratic education shed light on instructors' positions towards SJP and their impact on the classroom interactions that occurred. Findings highlight that instructors' assumptions about teacher neutrality and what comprises a democratic education influenced their teaching about and for social justice concerns. Implications for practice and research are discussed.

Key Words: Social Justice Pedagogy, TESOL, EAP, Critical Pedagogy, Teacher Neutrality

This dissertation is dedicated to my father, who opened up the world to me when he inspired my love of reading from a young age, showed me how big the world is, and served as my first academic role model. Thank you for continually demonstrating to me what true courage looks like, and for sharing the title Dr. Mortenson with me.

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Chapter 1: Introduction

Statement of the Problem

International students at U.S.A. University¹ and elsewhere in the country are attending college in the United States during a time of much political and societal upheaval surrounding issues of social justice. After the presidential election of Donald Trump in Fall 2016, many international students were met by their peers and strangers in the days that followed with racial slurs or hostile demands for them to go back to their countries, shattering the false but often touted notion that we live in a “post-racial” era. On January 27, 2017, President Trump issued Executive Order 13769—otherwise known as the Muslim ban— which prohibited individuals from Libya, Somalia, Sudan, Syria, Iran, and Iraq, and Yemen from entering the U.S. for at least ninety days, until the ban was replaced by another order on March 16, 2017. If left intact, this ban would have negatively impacted many international students (Deruy, 2017). Even though the ban was lifted, a stark illustration of its impact came from a green card-holding Stanford University graduate student who was handcuffed at JFK after her flight back from Sudan and was detained for over five hours before being released (Wong, 2017).

Exclusionary treatment and discrimination are familiar to many individuals in the United States. Domestic racism abounds just as plentifully as xenophobia. Over the past year, there have been 891 people who have been shot and killed by the police, and 23 percent of those shot and killed were Black— an incredibly disproportionate number considering that only 12.4 percent of the United States’ population is Black (The Washington Post, 2017). According to the National Association for the Advancement of Colored People (NAACP), Black people are incarcerated at

¹ Name of the university is a pseudonym

more than five times the rates of whites, and Black men have a one in three chance of being incarcerated in their lifetime (“The Sentencing Project,” 2013).

Over the past eighteen months, there have been notable incidents of racism on U.S.A. University’s campus—one involving bananas with racist inscriptions and primates (McLaughlin & Burnside, 2017). This hate crime occurred just before the announcement that a renowned race scholar would join faculty at U.S.A. university. Another event occurred in fall 2017 after this scholar’s arrival to the university, in which confederate flag posters were strewn up around campus with cotton glued to them (Bromwich, 2017). Both incidents evoked images of slavery and aimed to intimidate students and faculty of color.

I began teaching at U.S.A. University in their English for Academic Purposes (EAP) program in Summer 2017. Over the summer, I taught two classes: Culture of Higher Education in the U.S. and a short-term English Language and Culture class. In these classes, I noticed a gap in my students’ understanding and awareness not only of the hate crimes that had occurred at the university, but also of the broader sociopolitical and historical contexts that served as the foundation for these incidents. This gap in knowledge solicited conversations with my students related to the history of racism in the U.S., about which many of them had not learned anything in other classes. While U.S.A. university is regarded as a very politically-active campuses due to its location in a major metropolitan area on the East Coast, for some of my ELL students, it seemed, this designation was lost in translation as they remained unaware of many of the politically-charged events occurring around them.

Many scholars have identified the “thorny connections” between the spread of the English language and racial othering, and the necessity to make international students aware of these connections (Motha, 2006). Others have identified how little race is discussed in the field of TESOL (Guerrettaz & Zahler, 2017; Kubota & Lin, 2006; Taylor, 2006) despite the

intersections between linguisticism and racism (Cho, 2016), considering, for example, the high regard given to native speaker status over non-native speaker status. Prendergast (2003) conceptualizes English literacy as “white property,” and Pimentel (2011) similarly identifies language as a proxy for race (p. 341).

In the 2016-2017 school year, there were around 1.1 million international students enrolled in U.S. universities— a ten percent increase from the 2014-2015 school year (Institute of International Education, 2017). In 2015, the number of international doctoral students who intended to stay in the U.S. upon graduation was three times the number of students who intended to leave: 11.5 thousand versus 3.8 thousand (See figure 1). The “stay rate” of Chinese doctoral students averaged 87 percent from 2005-2015 (National Science Foundation, 2017). Currently, at U.S.A university there are more than 1,600 international students attending the university from over 140 countries. While I was unable to locate data that indicates the “stay rate” of international undergraduate students, it would not be far-fetched to think that their “intention to stay” rates may look somewhat similar to international graduate students, indicating a need to be educated not only on the English language, but also the broader U.S. culture and the sociopolitical context of where they are living.

Doctorates awarded to temporary visa holders, by intent to stay in the United States after earning a doctorate: 1963–2015

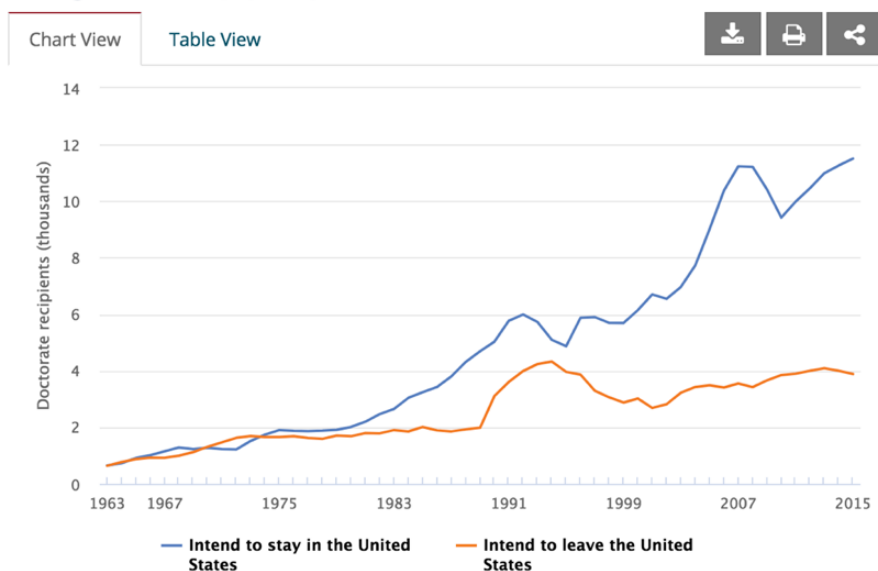


Figure 1: Intent to stay of doctoral students vs. intent to leave (as cited in “Enrollment Trends,” 2017)

While the student body of international students is highly diverse, hailing from 140 countries, the makeup of TESOL educators in the U.S. is not. Statistics on the exact number of white ESOL teachers in the U.S. do not appear to have been recorded; however, research does tell us that the teaching force in the U.S. is still mostly white and female, with the more precise makeup (as of the 2015-2016 school year) being 80.1 percent white, 6.7 percent Black, 8.8 percent Latino, 2.3 Asian, and 2 percent Pacific Islander, American Indian, Alaska Native, or two or more races (United States Department of Education [USDE], 2016). DiAngelo (2018) identifies that the issue with this lack of diversity in the teacher work force is that, “this predominantly white teaching force has little if any authentic knowledge about [students] of color and has been socialized (often unconsciously) to see [them] as inferior” (p. 67). As TESOL instructors are often the gatekeepers for conditionally-admitted international students’ ability to pursue their major studies, their actions have the potential to disrupt or maintain the status quo of native speakerism and white privilege in TESOL. As many international students pursue U.S. higher education as a conduit for U.S. work and citizenship, educating them with curricula

devoid of the historical and sociopolitical context in which they are living puts them at a severe disadvantage compared to their U.S.-born peers. For this reason, it is essential that the (largely-white) cohort of TESOL instructors educate themselves on how to best serve their students and engage them in these conversations. Opening up conversations with ESOL students about the racial and sociopolitical context of this country and giving students space to engage these issues discursively with their own cultural backgrounds is empowering as it prompts students to reconsider the power invested in English as compared to their L1 and provides them with the tools they need to intimately understand, empathize, and form connections with their U.S.-born peers.

Purpose of the Study

While not all international students² face discriminatory treatment during their time in the United States, many do, and all international students will necessarily be educated within the historical and sociopolitical context of the United States. English language teaching does not happen in a vacuum; because of this, the question is raised as to how teachers of international students are addressing social justice issues such as privilege and marginalization related to race, gender, language, culture, class, sexuality, and ability among many other identity markers. In this study, I followed three white university ESOL instructors to find out how and when they engage their students in discussions about social justice issues, and I provided space for instructors to share their experiences, strategies and methods, and orientations towards Social Justice Pedagogy.

² For the purposes of this study, *international students* are defined as F-1 or J-1 visa holders for whom English is not their first language and who have come to the U.S. to study, in part, the English language.

Social Justice Pedagogy (SJP), as I understand it is a sustained commitment to acknowledging that systemic injustice is real and that in order to disrupt it, those with more power must actively practice subverting their own privilege (Applebaum, 2009). It involves an intentional unveiling of and commitment to fighting against systems of oppression. Taking inspiration from the definition given by Cumming-Potvin, (2009) I conceive of SJP as ethics in action that drive instructors and students to, 1) Promote visibility of marginalized persons; 2) Speak out against oppressions and continually work to destabilize the status quo surrounding race, class, culture, creed, and all other forms of prejudice; and 3) Accept the above two codes of conduct as one's civic responsibility. Through synthesizing and sharing three white teachers' orientations towards SJP (Banks, 2004a; Cumming-Potvin, 2009; Sensoy & DiAngelo, 2009), this dissertation intends to aid EAP educators who seek to enter into their classrooms with a pedagogy rooted in social justice.

Limitations/Delimitations

Because the participants in this study are limited to three white ESOL instructors and their students, the findings are not generalizable. In line with the aims of qualitative research, however, the findings may be "transferable" (Tracy, 2010) in that they may provide a glimpse into the successes and challenges experienced by these instructors that may apply in other contexts. In addition, because the instructors in this study are all white, it is possible to engage the findings to further a conversation regarding the ways that race "enters" into the classroom when the instructor is white, and how these "entrances" differ from those of an instructor of color. In fact, I have found that this delimitation is an asset to the story as it has provided a contextually-specific glimpse of the ways three white teachers engage in these conversations and the dialogues they employ surrounding their conceptualizations of SJP, something that does not

appear to be addressed specifically in the literature about SJP (Applebaum, 2010; Bell, 2017). As a researcher, my aim is to understand, in a contextualized way, the strategies and methods used by these white university ESOL teachers for teaching their students about social justice issues at a private university with a reputation for being internationally and politically active.

Researcher Positionality

English language “ownership” and racism are intimately connected (Motha, 2006), and Native English Speakers (NESs) are granted a privilege they did nothing to earn in a similar way that white people are granted privileges solely on the basis of their skin color (McIntosh, 1990). Comparably, my status as a white native speaker and teacher of English who is interested in employing SJP with a group of Non-Native, ethnically and linguistically heterogeneous students has implored me to do a lot of critical reflection about my reasons for doing this and the impact of my actions. I have not experienced marginalization as have the students with whom I work on a daily basis, nor do I have the same experiences or background as the individuals whose experiences I seek to give voice to. I am a firm believer, however, that “white silence is violence,” and that as someone with unearned privileges, it is my duty to use this unwarranted position of power to offer up visibility and voice to issues that affect marginalized populations since not to decide to speak would be to decide to maintain the status quo of white supremacy. Toni Morrison wrote in her book *The Bluest Eye* (1970), “If you are free, you need to free somebody else. If you have some power, then your job is to empower somebody else.” To remain silent rather than to use my voice to call out systemic injustice as I see it, would be not only negligent but perpetuating violence towards communities of color.

As a native English speaker, I am positioned as a figure of authority when it comes to validating students’ knowledge of English, and as a white, able-bodied, cis-hetero woman in the

U.S., I have more access to resources, opportunities, and privileges than women who are positioned as marginal due to one or more categories of their identities being constructed as different from that which is considered “normal.” As a majority of educators are white women (Taie and Goldring, 2017), in a critical sense, I act as a gatekeeper for students in the EAP program whose first language is something other than Standard English (SE), to determine if they are ready to move on in their studies and move on to their major classes. This is a primary reason why I have decided to undertake a study that critically examines the practices of three white instructors—two women and one man—to engage with topics of power, privilege, gatekeeping, and what it means to teach for social justice as a white person.

Throughout my graduate studies, I took many courses in Women, Gender, and Sexuality Studies (WGSS) and earned a graduate certificate in this subject. I took dual-enrollment courses in Anthropology, American Studies, and African American Studies that challenged my thinking on a number of issues and prompted me to critically reflect on my own privilege, as well as the impact that my choice to speak out or to remain silent has on those who experience marginalization. Some of the courses I’ve taken that have been most impactful on my development of this awareness have included: History of American Women, 1870- Present; History of Women, Gender, and Sexuality Studies; a Seminar in Race and Gender Theory; a seminar on Black Feminist Theory; Doing Ethnography; and Malcolm X: From His Time to Ours. I identify as a feminist, and through taking these classes, I had to come face-to-face with some uncomfortable truths about what well-meaning white feminists have done in the past, and the ways our actions have negatively impacted those who did not have our same privileges or choices, revealing our own blind spots and insensitivities. I have also learned that as a white person, the “unlearning” of prejudice in all forms is a lifelong process and commitment.

After graduating from my undergraduate degree, I taught abroad with the Peace Corps for two years in Cambodia, living with a Khmer family, learning the Khmer language, and teaching English at the high school in my village as well as to middle school students after school. While there, I struggled with whether my presence in the country was contributing positively or negatively. While I created meaningful relationships with those around me and devoted myself to learning the language and customs, trying to ensure that my presence was a positive one, I could not ignore the larger implications and impositions of English in the country, as English has increasingly become the language of power used in Cambodia, winning out over the formerly-reigning French (Clayton, 2002). While some have credited this shift to the choice of Cambodians themselves, others have posited that Cambodia's English adoption was not initiated internally, but was driven by external, politically powerful forces (Clayton, 2008). I struggled with this contradiction, as I did not want to contribute to the neocolonial system that established English as the reigning language of power in Cambodia, although I inevitably did. The relationships I formed with Cambodians provided me with a deep understanding of the differences between individuals' experiences of the world and the role of both privilege and power in shaping these experiences.

bell hooks said that “th[e] learning process comes easiest to those of us who teach who also believe that there is an aspect of our vocation that is sacred; who believe that our work is not merely to share information but to share in the intellectual and spiritual growth of our students” (hooks, 1994, p. 13). I agree that teaching is a sacred act, and that if we as teachers are to encourage growth and learning in our students, we must continually be going through this same process ourselves. If society is to change, individuals must be willing to examine the parts of ourselves we'd rather keep hidden—to change our own belief systems from the inside out. One way to do this is through conscientious and concerted efforts to raise awareness and visibility not

only about what others with less privilege experience, but about how our presence and the ways we use our voices impact those experiences. In this study, I have spent time reflecting not only about what I have witnessed in other teachers' classes but have also employed what I've witnessed as a tool for examining my own areas for growth as a white TESOL instructor who seeks to be socially-just and contribute my voice to those seeking a fairer and more equitable society.

Chapter 2: Teaching Context

Background and Teaching Context at U.S.A. University

U.S.A. University is a private research university in a major metropolitan area of the East Coast that is home to about 14,000 students between both the undergraduate and graduate schools. The university comprises several schools and colleges, including those on international service, business, communication, and public affairs. Schools at U.S.A. University are internationally ranked according to Foreign Policy Magazine (2016). The university has garnered national attention for its political engagement and at multiple points spanning several years, the Princeton Review signified this institution as the "Most Politically Active" school in the nation. One of the schools within the university is host to the largest number of female and minority students of any other school of its kind in the nation. It has additionally been ranked highly by the Association of Professional Schools of International Affairs (APSIA) for its training of future foreign policy professionals.

The ELA Program at U.S.A. University

The English Language Academy (ELA) program at U.S.A. university was founded in 2012. There were about 230 students enrolled in ELA programs for Spring 2018, which range from undergraduate to graduate levels and included both credit-bearing and non-credit bearing programs. The programs in which I taught during this time were the Academic Accelerator Program (AAP)—a two to three semester program that requires students to complete 24 credits which are transferable to an undergraduate degree at the university— and the Pre-session English (PSE) program, which is a non-credit bearing program ranging from levels four to six.

In 2015, ELA partnered with a private company, Lighthouse³, to develop its Accelerator Program for international students, and began accepting students to the program in Summer 2016. Since then, the program has steadily grown, and ELA now serves about 120 students in both the EAP and PSE programs (see Figure 1). In all programs there are about 230 students. Demographically, students in all programs represent over thirty-seven countries, however the majority of students come from China.

³ Company name is a pseudonym

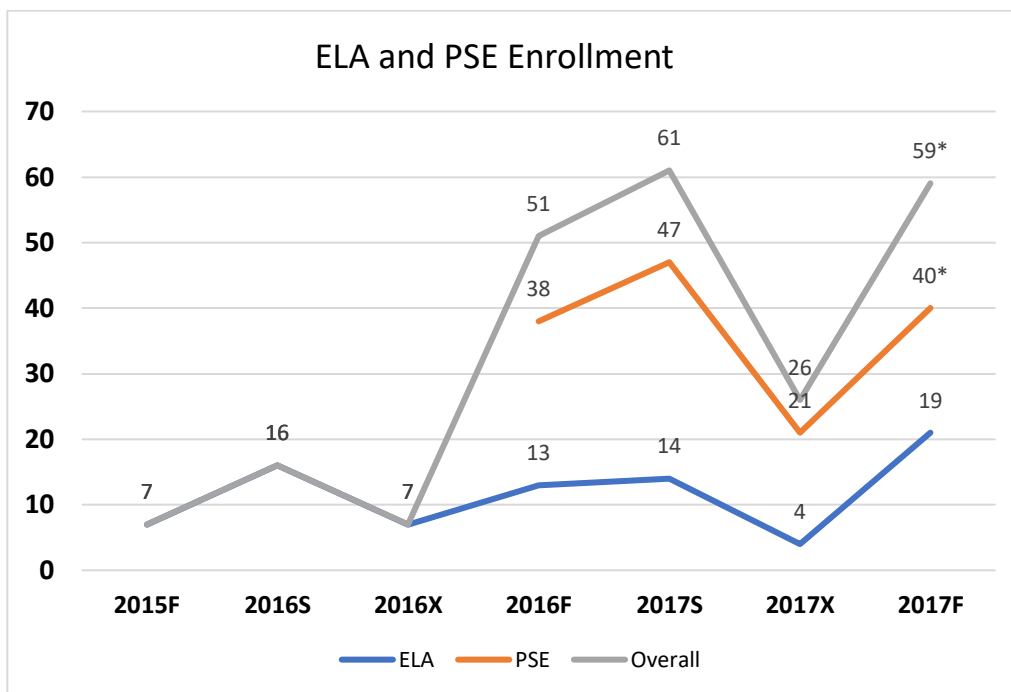


Figure 1: Estimated Enrollment in EAP Programs

Teachers have been with the program on average 1.6 years; two faculty members have been with ELA since its founding in 2012 and nine out of the nineteen teachers have been with the program for less than a year. As of Spring 2018, there were 19 teachers on staff at ELA— 14 who were adjunct and five who were full-time. Fourteen of the teachers were women, and five were men. Fifteen of the instructors were white⁴, three were Asian, one was Black.

Chapter 3: Literature Review

Race and Native Speakerism in TESOL

Race is an underexplored area of TESOL, even though there are many intersections between discrimination based on one's race and discrimination on the basis of the language one speaks (Kubota & Lin, 2006). This necessitates a “desilencing” of race in the field of TESOL

⁴ As of early Fall, 2019, all of this demographic information was up-to-date.

(Guerrettaz & Zahler, 2017), and an acknowledgement of these connected oppressions.

Researchers have identified that many students remain entrenched in notions of colorblindness and reject the idea that racism still exists (Macomber & Rusche, 2010). This issue may be particularly muddled for international students who may have grown up in monoracial environments— or with the perception that they grew up in monoracial environments— where race is deemphasized. Without explicit conversations about this, therefore, these students may lack the background knowledge and conceptual basis to begin to understand race relations in the U.S.

TESOL as a field is imbued with racism through discourses of colonialism, imperialism, and domination (Liggett, 2013; Sterzuk, 2014; Taylor, 2006). The English language and whiteness are “thornily intertwined,” where whiteness is a “veiled element of the construct of mainstream English” (Motha, 2006, p. 497). In a discourse analysis of websites advertising jobs teaching English abroad, for example, Ruecker & Ives (2014) found that the advertisements on these websites overwhelmingly sought Native English speakers, and that the postings marketed the perks of the job (opportunities to travel, to earn a high salary, and to experience an exotic culture) more than they did the duties of the jobs themselves. As this finding demonstrates, the prestige of having an NES is often valued more highly than skill-sets or qualifications, and the unearned privileges that accompany whiteness are mirrored in the preferential treatment given to Native English Speakers.

TESOL remains a border site where “the cultural, racial, national, and linguistic Other is [re]produced as much as taught” (Luke, 2004). Researchers have highlighted, for example, the racial Othering and Islamophobia experienced by Saudi Arabian learners of English in the U.K. (Rich & Troudi, 2006), the stereotypes experienced by students from Asia (Kumaravadivelu, 2003b), and the “hidden agenda[s] of assimilation into the white culture” present in curriculum,

textbooks, and materials, which also often contain racial stereotypes (Kubota, 2002, p. 83). Ibrahim's (1999) article, "Becoming Black: Rap and Hip-Hop, Race, Gender, Identity, and the Politics of ESL Learning" provides an example of this through highlighting the experiences of a group of French-speaking refugee and immigrant youth from Africa who were thrust into a "social imaginary"—a space where "they [were] already imagined, constructed, and thus treated as Blacks by hegemonic discourses and groups" (p. 349). This positioning influenced the English they learn—"black stylized English"—demonstrating the importance and impact of identity negotiation, belonging, and societal positioning on individuals' experiences of learning English.

Understanding the English language as "white property" further illuminates the connections between white privilege and English language ownership; the defensive call for "English-only" curricula illuminates the priorities of Native English Speakers to retain their privilege and power over the English language. Rather than welcoming linguistic heterogeneity, they view it as a threat. They position consideration for others' languages and heritages as synonymous with "lowering standards" in U.S. education. The practice of TESOL is evidently "neither value free nor apolitical" (Rich & Troudi, 2006, p. 616), making it imperative to continue to look at the ways "in which race, racism, and racialization intersect with issues of language, belonging, and identity" (Crump, 2004, p. 207).

Non-native English teachers of color face challenges in their everyday lives that white, native English teachers do not (Amin, 1999; Lin et al., 2004), further demonstrating the connections between whiteness and native speakerism, as well as racism and linguicism. Research has additionally shown that while many teachers engage with liberal ideologies during their teacher education programs, their practices can change as they are socialized and influenced by the conservative ideologies of the public education system (Motha, 2006, p. 515), prompting a need for sustained engagement with the topic of race among beginning teachers. Motha (2006)

asserts that “portraying the TESOL profession as racially neutral is part of a larger social movement toward a liberal multiculturalist ideology that professes to be antiracist but actually serves to sustain racism (p. 514). If we are to break down the pillars that uphold racism, we must first acknowledge its existence in all forms, and the field of TESOL must “expand its traditional technicalized goals to include equally important concerns about how to value linguistic and cultural diversity and promote social justice as English spreads (often as the dominant language) to different parts of the world” (Lin et al., 2004, p. 501). For this reason, teaching students about the power dynamics invested not only in the English language, but in systemic oppression related to race, class, gender, ability, sexuality, age, and other identity markers is essential to the end of removing the muzzle from race in TESOL.

Thus far, efforts to bring the field of TESOL into racial consciousness have been limited. To engage English Language Learners (ELLs) in conversations about race, Taylor (2006) brought students to a three-day camp where they discussed racism and created action plans for long-term behavior change. The camp highlighted intersecting forms of discrimination that individuals experience so that students could understand identities and experiences in relation to each other; the intention was that through this understanding, students would build a “community of difference” based on a shared commitment to perspectives that are labeled “marginal” by those in the majority (p. 530). A three-day camp that discusses racism and helps students create “action plans” is not adequate for establishing long-term change, however. International students—while in their programs and afterwards if they choose to stay in the U.S. after graduating— are expected to be “literate” in more languages than just English to succeed. They must be culturally-competent, socially aware of their surroundings and the histories and agendas that inform them and pushed to engage in personal transformation through action (Guerrettaz &

Zahler, 2017). This necessitates a long-term commitment by teachers to involve students with these issues in a sustained and thoughtful way.

Other attempts to encourage the development of ESOL students' multiliteracies involve teachers' use of "racial memories" activities (Macomber & Rusche, 2010), as well as Content-Based Instruction (CBI) to engage students in more sustained conversations about racialization. Sustained CBI on race and social justice concerns is more desirable than short-term intervention activities such as those described by Macomber & Rusche (2010), however, the ultimate goal must be for both teachers and students to develop the skills necessary to engage in a conversations about the relevance of social justice issues to their own lives and experiences, and to better understand the role each of us plays in either dismantling or upholding the status quo of hierarchical relationships and systemic oppression.

Social Justice Education

A social justice agenda in teaching is one that sees both the processes of teaching as well as the education of teachers as being instrumental to creating a fairer and more just society (Zeichner, 2003). Democratic education— an approach to teaching that helps students grow into full participants and change agents in civic society (Parker, 2006)— is instrumental to this goal. Teaching for democracy is not a simple task, however, particularly in the context of an educational system that is entrenched in historical inequities that negatively affect some students while privileging others (Kavanagh, 2016, p. 3). Jones (2004) notes that these “privileges and prejudices make it very difficult to listen to and hear others’ lived realities and collectively commit to one another’s well-being” (as cited in Kavanagh, 2016, p. 4); I would add that for white teachers and students, our privileged position often make us deaf, dumb, and blind to listening to and hearing “others’ lived realities and collectively commit[ing] to undermining

[our] privilege to benefit [marginalized individuals'] well-being." For this reason, it is critically important that teachers not only engage students in conversations about their privilege and biases (Howard, 2003; Nieto, 2000), but that teachers themselves remain open and willing to be vulnerable and reflective in those discussions about their own privileges and biases. Teachers are role models to students and our behavior greatly influences how motivated and willing students are to participate in discussions (Ruzek et al., 2016; Skinner & Belmont, 1993) and how much they will invest in a given topic (Norton, 1995). True social justice begins in the classroom through democratic pedagogy and a willingness on the part of the teacher to engage all students as valuable, democratic participants. Cornel West said, "Love is what justice looks like in public." If we are to teach bearing this in mind, the process of educating must be a joint effort between teachers and students to model social justice not just through the syllabus and course materials, but through the relationships created in the classroom that are founded on pursuits of equity.

To the aim of democratic education, scholars have discussed the importance of integrating diverse content that represents students' multiple and varied backgrounds to create a curriculum that affirms and validates many ways of seeing and understanding the world (Banks, 2004b). Four additional dimensions that are central to the promotion of a democratic education have been outlined in the literature (Banks, 2004b). These are, 1) the knowledge construction process—teaching students how certain knowledge or ways of knowing have been validated over others not due to their superiority, but due to the hierarchical racial, ethnic, or social status positioning of individuals or groups; 2) prejudice reduction—helping students to become aware of and then take pains to reduce their own prejudices and biases so that they can treat others equitably; 3) equity pedagogy—a teaching style that promotes the success of marginalized students from varied social class, race, and linguistic backgrounds; and 4) school

structures and cultures that empower students, which may entail, for example, re-examining labeling and grouping practices, expectations for student achievement, and the social climate of the school (Brookover, Beady, Flood, Schweitzer, & Wisenbaker, 1979 as cited in Banks, 2004b; Braddock, 1990; Mercer, 1989; Oakes, 1985).

Scholars have additionally addressed the merit of classroom discussion for democratic education, not only for its pedagogical utility but also for its political implications (Parker, 2006). This method does not advocate for “oneness” to establish a classroom community, but rather “wholeness”—through its emphasis on “talking, listening, and [establishing] political trust among strangers” (p. 11). Classroom discussion is a democratic practice since, “democracy requires the sort of political friendship that allows, indeed educates [students] for, a ‘culture of argument’ (Walzer, 2004, p. 107 as cited in Parker, 2006, p. 12)—a culture of listening and speaking to similar and different others, publicly, about ideas, conflicts, and public policy” (p. 12). Hess (2009) has additionally identified discussion as a proxy for democracy; if students feel comfortable participating in open and honest discussions with those whose beliefs differ from theirs, this is indicative of a healthy, functioning democracy.

While many have noted the utility of classroom discussion for promoting democratic education, others have acknowledged its challenges and potential barriers to success (Boler, 2004; Jones, 2004). Jones (2004), for example, contends that classroom discussion between students from different social, economic, and racial backgrounds can serve to strengthen those social positions rather than break them down, and so acts as a kind of colonization. The very students that this democratic process aims to help, he argues, become further marginalized and rendered silent, with historical oppressions being reproduced. Kavanagh (2016) asks, “how can teachers engage students in practicing the work of civic dialogue about identity and equity when the legacies of historical oppression enter the classroom in the form of disturbing silence?” (p.

5). For marginalized students, then, classroom discussions may disempower them and reproduce existing power relationships if they are not undertaken so as to empower them and prioritize these students' voices over those with more power and privilege.

In response to this criticism, Boler (2004) has proposed an affirmative action pedagogy, which "ensures critical analysis within higher education classrooms of any expression of racism, homophobia, anti-Semitism, sexism, ableism, and classism [...and] seeks to ensure that we bear witness to marginalized voices in our classrooms, even at the minor cost of limiting dominant voices" (p. 4). Because all voices are considered equal neither in the classroom, nor outside of it (Boler, 2004), it is essential that teachers do the work to support marginalized students, and to especially challenge dominant students who express views that may serve to further silence or delegitimize others' contributions. As Applebaum (2009) maintains: social justice education, under conditions of systemic injustice, is equitable.

Hess and McAvoy (2009) have brought up the idea of teacher disclosure in the classroom as a means to promote social justice education. While the public concern surrounding teacher disclosure is often related to fear of the potential ideological influence on students of doing so, research has found no connection between teacher disclosure and student indoctrination, and in fact, a majority of students support teacher disclosure as a point of fairness and transparency (Hess & McAvoy, 2009). In her book *Controversy in the Classroom: The Democratic Power of Discussion*, Diana Hess (2009) provides examples of teachers who have engaged students in conversations about "controversial" topics and illustrates how "the quality of a teacher's practice is the key ingredient to the creation of high-quality issues discussions" (p. 53). In Hess's view, discussion is not only a method, but the end product itself for helping students gain critical thinking skills, learn important content, and gain interpersonal skills (p. 55).

Speaking to the responsibility teachers have to be dauntless and hold a platform for marginalized perspectives in the classroom, Lindsey, Robins, & Terrell (1999) have discussed the roles that both dominant and marginalized parties play in ending oppression:

For entitled people (dominant group members), their role requires a moral choice to assume personal responsibility and to take personal initiative. For oppressed people (nondominant group members), their role is to recognize oppression and to commit themselves to self-determination (p. 96)

Thus, the process to ending oppression requires everyone's participation, but the burden of its ending lies on dominant group members. For educators to find the courage to do this, bell hooks (1994) has urged that "we have to learn how to appreciate difficulty as a stage in intellectual development [...and] accept that that cozy, good feeling may at times block the possibility of giving students space to feel that there is integrity to be found in grappling with difficult material" (p. 154). If students are to understand what democratic education entails, educators themselves must be willing to take the more difficult route in being transparent about their own views; speaking out when sexist, racist, homophobic, or xenophobic statements are being uttered in the classroom; and to not be rendered silent and complicit in these statements' reproduction.

Higher Education and ELLs

ELLs come to their college experiences with a multiplicity of cultural and linguistic backgrounds, levels of L2 (second language) and C2 (second culture) knowledge, values, and goals that undergird their educational needs and inform what they will take out of their university studies. Despite these differences, they share a common goal, which is competent performance across college-level curriculum even while their English language skills are progressing (Zamel & Spack, 2006, p. 127). In a study that looked at the many factors involved in the educational

experiences of ELLs at the university level, Zamel & Spack (2006) noted the evolution of thought in ELLs' instructors regarding their responsibility to help prepare these students to be successful in their college experiences and beyond. While many ESOL instructors initially understood their roles to students as "grammar policemen" whose primary purpose was to hunt down grammar and spelling errors and correct them, regardless of the content on the page, they eventually grew to see that this method of instruction, "not only shut them off from the students' insights and perceptions but did little to enhance students' progress or build their confidence" (p. 134). Instead, these teachers begin to understand the importance of providing students with feedback on their ideas related to content and to engage them in a dialogue that validates their thoughts, regardless of the linguistic errors that may be present in students' expression of them.

ESOL educators in the U.S. have long used literary texts as part of their curriculum to teach ELLs, since language and literacy learning occur within classroom contexts and cannot be separated from the subject matter on which their acquisition depends (Kramsch, 1985; Zamel & Spack, 2006). Researchers have identified the value of teaching ELLs linguistic and content knowledge at the same time so that they are best prepared to participate in the academic realm (Zamel & Spack, 2006). Writing on specific content has additionally been identified as an effective way to marry the two aims of English language and content proficiency, since it does not just display language acquisition but also promotes it (p. 141). Writing on content and/or taking a position on a given issue encourages learners to adopt new "textual identities," which can become a means for them to gain "academic authority and security" (Kramsch & Lam, 1999 as cited in Zamel & Spack, 2006, p. 143). Scholars have written about how important it is for learners to view themselves as legitimate stakeholders in a given community for them to invest and participate in it (Kanno & Norton, 2003; Norton, 1995). Through positioning ELLs as

valuable participants whose opinions and contributions are necessary for the functioning of the classroom, social justice and equity is promoted in the process of teaching.

Scholarship about ELLs in higher education has identified the importance of teaching subject-area content and not focusing strictly on language acquisition (Kramsch, 1985; Zamel & Spack, 2006). It has also highlighted the importance of helping learners to develop their authorial identities through writing assignments that position these students as valid creators of knowledge in addition to consumers of it (Kramsch & Lam, 1999). As a leading scholar in critical EAP in higher education, Benesch (2001) has been critical of “pragmatic neutrality,” or the idea that it is practical and possible for educators to remain neutral in the classroom and has written about the necessity to “challenge the notion that ideology is avoidable in L2 education” (p. 710). Benesch acknowledges the ways in which language teaching—particularly English language teaching—is always ideological and articulates the necessity of making transparent the “power relations, values, and assumptions on which teaching in particular institutions is based” (p. 139). She additionally argues why institutional neutrality should never be assumed, citing Horton (1990) who explains that the “myth of neutrality [...] normalize[s...] the status quo [since] political choices are unavoidable in the course of living” (as cited in Benesch, 2001, p. 140).

Within the literature about ELLs and higher education, however, there is a missing piece, which is scholarship that investigates the impact of university ESOL educators’ direct engagement with rather than avoidance of “ideological or controversial” content and the impact of instructors’ orientations towards SJP on the educational experiences of the ELLs with whom they work. Benesch (1993) paves the way for this research by addressing the problematic nature of assuming “neutral pragmatism” in EAP settings and stands firm in the understanding that ideology is inseparable from EAP settings. This study seeks to extend Benesch’s arguments through observing not only the ways that teachers echo “neutral pragmatism” in articulations of

their pedagogical values, but also how they conceptualize of and engage with SJP in their practice.

Teacher Neutrality vs. Teaching as a Political Act

One of the tensions of mythic proportion in pedagogy and practice is teachers' positions towards teacher neutrality about "controversial" issues, versus their understanding of teaching as a political act. While some see teacher neutrality as an "ethically and strategically effective way to introduce students to controversial issues" (Noddings, 2013, p. 44), others see it as a dangerous practice and a myth that prevents reflection over the "culture of power in the classroom" (Applebaum, 2009, p. 383)—an "often ignored, creeping practice in perpetual vogue" (Heybach, 2014, p. 44). While some scholars believe that teacher neutrality is possible, desirable, and necessary for students to feel comfortable disclosing their own views (Rice, 1976; Waldren, 2013), others maintain that teacher neutrality is neither possible nor desirable, as the act of teaching—from selecting one's textbooks to writing one's syllabi—is always political (Applebaum, 2009).

A primary concern of those against teacher disclosure is its potentially ideological influence—the belief that teachers' political expression will have a strong influence over students' opinions, as well as its pedagogical influence—the idea that teachers' sharing their opinions will interfere with class discussions, classroom environment, or student-teacher interactions (Hess & McAvoy, 2009, p. 100). In response to the concern that teachers' political disclosure will skew students' views towards theirs, Journell (2016) counters that while the teacher who proselytizes could be accused of indoctrination, so too could the teacher who reads from a scripted/standardized script since this curriculum was designed by policy makers with

agendas in mind; indeed, even choosing how much talk time to allow different students is political as it privileges some voices over others (p. 102).

Previous research supports that students prefer that teachers disclose where they stand politically, and enjoy hearing their views (Journell, 2011a). In a mixed methods study over the course of a four-year period, Hess and McAvoy (2009) distributed surveys and conducted interviews with over 1,100 students and their teachers in 35 classes and 21 high schools in three states across the Midwest— Illinois, Indiana, and Wisconsin—and found that while 45 percent of teachers and 44 percent of students thought that if social studies teachers shared their views, they would influence students’ opinions, only 23 percent of students thought that a teacher who shared her views would influence their own opinions; moreover, 80 percent of students were in favor of teacher disclosure (p. 99). Students were more likely to believe that teachers’ sharing their opinions would have an influence on their peers but did not see this disclosure affecting them; even considering this, the majority of students supported teacher disclosure.

Heybach (2014) has taken issue with the term “teacher neutrality” and has instead promoted a re-articulation of the underlying concepts behind neutrality as “teacher ambiguity,” which she deems a “conscious state that allows positive inquiry rather than an authoritarian neutrality that breeds repression of ideas” (p. 45). In Heybach’s view, teachers must move away from a false binary of alternatively understanding the role of the instructor as either “teacher-as-neutral” or “teacher-as-indoctrinator” (p. 45) to see it as more thoughtfully nuanced and to keep in mind the human agency of teachers. She argues that teaching is always political, as education is in itself an imposition that negotiates and alters youths’ experiences and understandings of the world (Heybach, 2014); she articulates that, “the myth of teacher neutrality which seeks to prevent indoctrination simply reinforces an uncritical, somewhat disingenuous discussion that

seeks to de-politicize and de-skill teachers into automatons—perpetual supporters of the always supposed ‘non-neutral’ institutional apparatus” (p. 50).

Journell (2016) argues that when teachers are afraid to disclose their political beliefs in the classroom, they hinder students’ political and civic development by denying them an opportunity to witness first-hand what respectful and informed civic dialogue can look like, and, as Hess & McAvoy (2009) note, “when done thoughtfully and well, [teacher disclosure] can serve as a model of how a knowledgeable adult thinks through an issue” (p. 106). Journell (2016) sees “committed impartiality” as an alternative stance to attempts at neutrality that is less likely to indoctrinate as teachers can model being forthright and transparent and therefore provide their students with context to decide for themselves if they agree or disagree with the instructor’s stances rather than hiding their views from them and denying students this basis for understanding (p. 101). Teachers’ being explicit about their views also “decent[er]s the authority of the teacher” (Kelly & Brandes, 2001, p. 448) by putting instructors on an equal playing field of inquiry with students. In this set up, both teachers and students are undertaking a learning process together and no one is positioned “above” anyone else or centered as an authority. This process—and teachers’ willingness to be vulnerable and open with students— is central to the tenets of a critical, feminist, and social justice pedagogy that aims to disrupt existing power relationships between teacher and student.

In our present-day society, “belligerent citizenship” (Ben-Porath, 2011) abounds in which some on one side have a view of which they are fervently sure and remain incapable or unwilling to hear those on the other side of the political aisle. More than ever, it is in this context of shouting over the walls we’ve built (and try to make others pay for), that we need to provide students with opportunities to engage in civil civic dialogue, and to model for them what respectful ideological diversity can look like (Avery, Bird, Johnstone, Sullivan, and

Thalhammer, 1992). Some teachers deliberately avoid broaching “controversial” topics with their learners for fear of breaching their desired position of neutrality. This avoidance denies students opportunities to practice speaking with others who have differing beliefs from them in a respectful way that is rooted in an educational purpose (Journell, 2016).

Kelly & Brandes (2001) argue that teachers have an ethical obligation to take a social justice stance in their teaching, which requires them to “shift out of neutral” to support marginalized students and provide them a platform to tell their stories. What is missing from the literature that discusses a binary opposition between teacher disclosure and teacher neutrality are studies that look in a more nuanced way at the manner ESOL teachers in EAP settings engage their students with political topics in the classroom, and the suggestions that can be made based on these interactions for improvement and/or the hypotheses that can be drawn about how and in what ways political topics are best brought up in EAP settings with ELL students. Beyond this, the studies previously mentioned also do not address how student/teacher engagement shifts or may look different when the cooperating teacher holding space for these discussions is white.

Chapter 4: Theoretical Framing

Content-Based Instruction in an EAP Setting

English for Academic Purposes (EAP) is a subset of English for Specific Purposes (ESP) that seeks to prepare students for whom English is not their first language to be able to successfully complete scholastic assignments and participate in the academic realm at a university (Charles, 2013), sometimes in specific fields or subject areas (Catterall, 2010). Studies in the field of EAP primarily fall into three categories: genre analysis, corpus-based work, and the analysis of social contexts (Charles, 2013). While EAP instruction explicitly teaches students language skills through focusing on grammar, vocabulary, and the four skill areas (reading,

writing, listening, and speaking), Content-Based Instruction (CBI) exposes students to academic subject matter and other content without an explicit focus on the English language (Kasper, 2000). As Kasper (2000) articulated,

Being successful in an English-speaking academic environment requires that ESL students be both functionally and academically literate, and that they be able to use English to access, understand, articulate, and critically analyze conceptual relationships within, between, and among a wide variety of content areas (loc. 251).

Thus, teaching ESL is not simply about providing students with the grammar, vocabulary, and the four skill areas of the English language, but about exposing them to authentic content that mirrors that with which they will be expected to interact both inside and outside academic institutions. Krashen's Comprehensible Input (CI) theory provided the foundation for content-based instruction, which seeks to teach subject matter that relays meaningful information and goes beyond simply teaching the structures of language (Brinton, Snow, & Wesche, 1989). Krashen (1985) argued that for language to be comprehensible, it must be meaningful, and this is only possible if what is being taught is just beyond the learner's proficiency level but not so much that it is out of reach. For this reason, the focus of instruction must first and foremost be on providing meaningful content. Krashen's Comprehensible Input theory provided the foundation for CBI, which seeks to teach subject matter that relays meaningful information and goes beyond simply teaching the structures of language (Brinton, Snow, & Wesche, 1989).

Bolstering Krashen's assertions, Cummins (1981) argued that learners must be provided with "task-based, experiential learning typified by students' interactions with contexts, tasks, and texts that present them with complex interdisciplinary content" (as cited in Kasper, 2000, loc. 286). According to Anderson (1982), there are three stages of learning through which students must progress: the cognitive stage, the associative stage, and the autonomous stage.

Chamot & O'Malley (1994) created bridges across each of these stages which they refer to as scaffolding, or “extensive instructional supports when concepts or skills are being first introduced and the gradual removal of supports when students begin to develop greater proficiency skills or knowledge” (p. 10). These authors advocate for providing students with instruction in content areas to “maximize ESL students’ acquisition of both language and content knowledge” (Kasper, 2000, loc. 316).

Within the field of English for Academic Purposes, there is debate over what and how to teach, particularly when it comes to writing. Some have argued that a pragmatic approach is the most suitable for teaching EAP—teaching students what they need to know how to write using academic conventions as they now exist, while others have advocated for a critical approach that teaches students writing conventions while at the same time encouraging them to challenge these conventions and develop their own forms of expression (Hyland & Hamp-Lyons, 2002). Others have merged these two disciplines to create a critical pragmatic approach to teaching writing skills, viewing the teaching of standard English conventions as necessary but also encouraging students to explore outside of these confines (Harwood & Hadley, 2004; Catterall, 2010).

Flowerdew and Peacock (2001) point out that various educators have criticized EAP for avoiding ideological issues and being too ready to accommodate to the status quo at the expense of their L2 learners (e.g., Benesch, 2001; Canagarajah, 2002). As a seminal scholar in the field of critical EAP, the work of Benesch (1993; 2001) aligns with social justice approaches to EAP as she argues that L2 teaching is never pedagogically neutral or capable of avoiding ideology. Canagarajah (2002) supports that the “accommodationist” approach so often employed in EAP settings ignores students’ cultural background and treats EAP students as deficient and limited due to their lack of academic English knowledge and skills (Cho, 2018). For this reason, engaging EAP students in conversations that directly address the role of culture, race, gender,

class, and language in individuals' and groups' experiences and opportunities, and the contribution of the status quo to the oppression of marginalized groups, emboldens students to be critical of the authority invested in English as compared to their L1 (Parkinson, 2016), and encourages them to contribute their voices and experiences to their subject-area classroom and beyond and take an active stance in disrupting the deficit narratives told about them (Kumaravadivelu, 2003b).

Critical Race Theory

In its broadest definition, Crethar, Rivera, and Nash (2008) define social justice research (SJR) as a “multifaceted approach to research in which investigators strive to simultaneously promote human development and the common good through addressing challenges related to both individual and distributive justice” (p. 44). The authors assert that SJR relates to the empowerment not only of the individual but of society through direct confrontation of systemic injustices.

The SJR-based framework I employ in this study is Critical Race Theory (CRT). CRT emerged in the late 1970s as a race-based critique of Critical Legal Studies (CLS), which aimed to understand the relationship between ideology, the reproduction of class structures, and the factors that prompt individuals to change (Delgado & Stefancic, 2017; Kennedy & Klare, 1984; Ladson-Billings, 2013; Ladson-Billings, 2016). CRT extended the breadth and depth of CLS to center issues of race in the pursuit of understanding power relationships (Lynn, Yosso, Solorzano, & Parker, 2002). Scholars such as Derrick Bell, Kimberlé Crenshaw, Charles Lawrence, and Richard Delgado openly criticized the role the law plays in the promotion of racism and the maintenance of hegemonic power relations (Taylor, 2016, p. 2).

CRT promotes analytic examination of history and careful consideration of contradictions imbedded in historical moments rather than an idealized belief in the goodness of majoritarian mythology. In CRT scholarship, the white/black binary is comprehended as being more than marker of individual/group identity; it is understood to be a political/legal structure that serves to maintain power in the hands of whites through white supremacy and the reverberating effects of colonialism (Taylor, 2016, p. 3). CRT is guided by several assumptions: first, that racism is ordinary, rather than exceptional (Ladson-Billings, 2013). Second, historical changes in the law that intend to benefit minorities have been borne of “interest convergence”—or the merging of interests between the dominant group, whites, and those positioned in the minority—rather than radical changes of heart on the part of those in power (Bell, 1980). Third and finally, while race is socially constructed, the impacts it has on People of Color are real.

Intersectionality refers to the interlocking oppressions that individuals experience because of the different components of their identities (Crenshaw, 1993; Ladson-Billings, 2013). According to Delgado & Stefancic (2017), “intersectionality means the examination of race, sex, class, national origin, and sexual orientations and how their combinations play out in various settings” (p. 51). No one *marginalized* person— from a specific racial, gender, class, religion, ethnic background, nation, or other individual or community characteristic— experiences the world in the same way. We are all composites of our own histories, experiences, cultural and familial backgrounds, neighborhoods, schools, and so on, and can learn from one another because of these unique positionalities. Delgado and Stefancic (2017) provide an illustration of intersectionality and the ways marginalized individuals’ experiences can differ based on their combined identities,

An African American activist may be male or female, gay or straight. A Latino may be a Democrat, a Republican, or even black—perhaps because that person’s family hails from

the Caribbean. An Asian may be a recently arrived Hmong of rural background and unfamiliar with mercantile life or a fourth- generation Chinese with a father who is a university professor and a mother who operates a business. Everyone has potentially conflicting, overlapping identities, loyalties, and allegiances (p. 11).

These unique positions and experiences are precisely that which CRT is interested in bringing to light; by understanding the complexity of humanity and the variety that exists among marginalized peoples, we can further eradicate prejudice and misunderstanding. CRT seeks to examine the “messiness” of real life” (Ladson-Billings, 2013, p. 40) rather than artificially separate oppressions into different categories, since our lives are not lived this way. It guards against essentializing the “Other,” since there are more differences among groups than there are between groups (Ladson-Billing, 2013); for example, People of Color experience the world in notably different ways from whites, but there is not a single POC “standpoint” (Haraway, 1988; Harding, 1992).

In a way that is unique to them, international students experience the world differently from white students, at the same time that there does not exist a single “international student perspective.” All students come to the classroom with different experiences, cultural backgrounds, languages, goals, and values and these all influence who they are and who they will become in the context of U.S. universities and beyond. For these reasons, viewing teachers’ practices and students’ participation in class through the lens of intersectionality aided in my understanding of the unique positionalities and identities of the ESOL students in the classes I observed.

Counter-narrative has been identified as a means through which to gain an understanding of the way individuals experience the world, and to speak back to power relations that attempt to confine what those experiences are (Ladson- Billings & Tate, 2006; Matsuda, 1995). Cho (2016)

highlights that counter-storytelling “aims to question tacit assumptions and unarticulated presuppositions of social structures and asymmetrical power relations in them” and thus can be “instrumental in unveiling the mask of objectivity, colorblindness, white supremacy, and meritocracy” (p. 4). Counter-storytelling exposes and challenges majoritarian discourses and centers voices that are typically left out of the overarching conversation. Teachers’ engagement with students in activities and assignments that prompt their critical reflection of their own positioning in American society – regarding race, class, gender, sexuality, and language ownership—provides a platform for them to create counter-narratives of their own and define their own experiences.

The foundations of schooling are fundamentally intertwined with race; the “racial contract” (Mills, 1997) of public education posits students of color as deficient, often times even criminalizing their behavior and pushing them out of education (Leonardo, 2013). The tenets of CRT can inform the field of TESOL, where linguisticism overlaps with racism (Liggett, 2014). Racism can be thought of as a discourse; while many individuals may not identify themselves as racist, they may give voice to “structured ideas that shape social reality” (Kubota & Lin, 2006, p. 478) and ultimately uphold a racist system. In addition to the racial contract, there is a “language contract” in public education; in his work on linguistic imperialism, Phillipson (1992) outlined five tenets which he deems instrumental to English Language Teaching: the monolingual fallacy—or the idea that English should be taught without the use of other languages; the native speaker fallacy—the idea that the ideal teacher will be a native speaker of English; the early start fallacy which maintains that the earlier English is taught, the better the results; the maximum exposure fallacy, which states that the more English that is taught, the better the results; and the subtractive fallacy, which posits that the more other languages are used, the more English language competence will drop (pp. 173-222). English language teaching is colonizing

in its pursuit to control what is perceived to be the “Standard” dialect of English, what is perceived to be “non-standard” use (Lippi-Green, 2012), and who is considered the ultimate authority when it comes to the English language (Pennycook, 1998). Because race is an underexplored but overlapping area of TESOL, utilizing CRT as a theoretical framework in research can be a powerful way to aid marginalized students in unpacking the power relationships that are integral to academic contexts (Cho, 2016).

CRT does not only seek to point out racial injustices, or to theorize about racialized experiences; it promotes activism and personal transformation. A drawback of CRT, however, is that it does not consider language ownership since its primary concern is race. While CRT does not directly address the impact of language ownership, it does directly address and criticize the role of Whiteness in the maintenance of power in the hands of a few, which is transferable to the idea of Native Speakerism in English language ownership. This similarity has prompted scholars such as Liggett (2014) to inquire into the intersections of CRT with TESOL and others such as Crump (2014) to develop “LangCrit”—Critical Language and Race Theory—to explore how the tenets of CRT can be applied to the English language teaching and learning. CRT encourages individuals to speak out against racial injustices to change not only the system but also to “decolonize minds” (Rickford, 2016), and free individuals from the burden of growing up in a society that does not value or validate them.

Contrary to the assumption of “colorblindness” that is endorsed in U.S. schools, the origins of public schooling in the United States are “deeply racial rather than race neutral or universal” (Leonardo, 2013, p. 559). What is missing from this framework is an explicit consideration of the ways that the origins of public schooling in the U.S. are additionally enmeshed in white privilege and native speakerism (Holliday, 2006; Sterzuk, 2014). Through engaging international students in conversations about the relationship between English language

imperialism, Native Speakerism, and racial discrimination as well as other prejudices, students are provided tools to be critical of the ways marginalization operates not only within a U.S. context in schools, communities, and among individuals, but in their own lives, communities, and countries as well. Beginning these conversations from a color-conscious rather than a colorblind lens, in combination with a focus on language ownership, equips students with the necessary tools to educate and liberate themselves.

White Fragility

In the book, *White Fragility: Why It's So Hard for White People to Talk about Racism* (2018), Robin DiAngelo provides a glimpse into the pushback she has received from white people over her many years working as a diversity consultant. She additionally provides a set of guidelines for identifying and working against *white fragility*, or the “sociology of dominance [...which serves as] a means to protect, maintain, and reproduce white supremacy” (p. 113). In her book, DiAngelo provides glaring anecdotes of white people shouting at her defensively during trainings, interrupting a co-facilitator of color with clarifying statements about experiences of racism during a portion of the training in which whites were asked to listen to their peers of color, and many other examples that demonstrate the deep-rooted fear and ineptitude of whites to directly engage with the topic of race.

Beyond these obvious examples, however, DiAngelo prompts readers (who are likely to be progressive whites) to consider more subtle forms of racism in the form of white fragility, and the defense mechanisms whites often employ when we are faced with racial stress that demands our acknowledgement of the role we play in racial oppression. These responses may include emotions like guilt, anger, or fear, and behaviors like “argumentation, silence, and/or withdrawal from the stress-inducing situation” (p. 2) which serve to maintain the racial equilibrium as they

function as a form of bullying (i.e. “You made me feel bad, so now I don’t have to think about this”). DiAngelo (2018) writes the following of white fragility’s underhanded gaming: “I’m going to make it so miserable for you to confront me—no matter how diplomatically you try to do so—that you will simply back off, give up, and never raise the issue again” (p. 112).

Although white fragility is activated by white people’s discomfort and unease, it is “born of superiority and entitlement” (p. 2) and so serves to protect white supremacy.

DiAngelo (2018) expounds upon the connections between white fragility and *aversive racism*, or instances of racism that are often perpetuated by well-intentioned white people who see themselves as educated and progressive (DiAngelo, 2018, p. 43), but who utter statements that reveal the limitations of their progressive mindsets. Examples may include the following:

- Rationalizing racial segregation as unfortunate but necessary to access “good schools”
- Rationalizing that our work places are virtually all white because people of color just don’t apply
- Avoiding direct racial language and using racially coded terms such as *urban*, *underprivileged*, *diverse*, *sketchy*, and *good neighborhoods*
- Denying that we have few cross-racial relationships by proclaiming how diverse our community or workplace is
- Attributing inequality between whites and people of color to causes other than racism (pp. 43-44).

These instances of aversive racism can in fact be more insidious than overt forms of racism as they are enacted unconsciously and so allow the person who propagates them to remain oblivious to their own internalized racism at the same time that they maintain a positive self-image.

DiAngelo additionally provides examples of *white solidarity*, or the “unspoken agreement among whites to protect white advantage and not cause another white person to feel racial discomfort by confronting them when they say or do something racially problematic” (p. 57). This, too, raises a barrier between whites and their realization of internalized racism, a necessary step to begin to position oneself towards anti-racist practice. DiAngelo (2018) describes the ways that white solidarity maintains the status quo:

Many of us can relate to the big family dinner at which Uncle Bob says something racially offensive. Everyone cringes but no one challenges him because nobody wants to ruin the dinner. Or the party where someone tells a racist joke but we keep silent because we don’t want to be accused of being too politically correct and be told to lighten up. In the workplace, we avoid naming racism for the same reasons, in addition to wanting to be seen as a team player and to avoid anything that may jeopardize our career advancement. (Why speaking up about racism would ruin the ambiance or threaten our career advancement is something we might want to talk about.) (p. 58).

White solidarity puts pressure on whites who wish to speak out about racial injustice to conform to racial expectations and remain silent. It maintains white supremacy and acts as its own form of racism since, “every uninterrupted joke furthers the circulation of racism through the culture, and the ability for the joke to circulate depends on [white people’s] complicity” (p. 58).

Something DiAngelo terms “the good/bad binary” is an additional effect of white fragility, whereby whites understand racism as something static, Old, and Southern— something that either ended along with slavery in 1865 or that persists solely through isolated, mean-spirited acts that require an actor in the same way that murder requires an actor to be committed. The good/bad binary makes it difficult, if not impossible, for average whites to understand racism or interrupt it (DiAngelo, 2018, p. 72). A good/bad binary understanding of racism is

demonstrated through two kinds of statements which are commonly uttered by white people: those that are *colorblind*—or insist that the speaker does not see or care about race— and those that are *color-celebrate*—or perform the speaker’s ability to not only see race but embrace it.

Some examples of colorblind statements include the following:

- I was taught to treat everyone the same.
 - I don't see color.
 - I don't care if you are pink, purple, or polka-dotted.
 - Race doesn't have any meaning to me.
 - My parents were/weren't racist, so that is why I'm not racist.
 - Everyone struggles, but if you work hard...
 - So-and-so just happens to be black, but that has nothing to do with what I'm about to tell you.
 - Focusing on race is what divides us.
 - If people are respectful to me, I'm respectful to them, regardless of race.
 - Children today are so much more open.
 - I'm not racist; I'm from Canada.
 - I was picked on because I was white/I grew up poor (so I don't have race privilege)
- (DiAngelo, 2018, p. 77).

Examples of color-celebrate statements may include:

- I work in a very diverse environment.
- I have people of color in my family/married a person of color/have children of color.
- I was in the military.
- I used to live in New York/Hawaii.
- We don't like how white our neighborhood is, but we had to move here for the schools.

- I was in the Peace Corps.
- I marched in the sixties.
- We adopted a child from China.
- Our grandchildren are multiracial.
- I was on a mission in Africa
- I went to a very diverse school/lived in a very diverse neighborhood.
- I lived in Japan and was a minority, so I know what it is like to be a minority.
- I lived among the [fill in the blank] people, so I am actually a person of color.
- My great-grandmother was a Native American princess (p. 77).

Whether or not these claims are true is irrelevant; what DiAngelo is interested in is the way statements such as these function in conversation to excuse the white person who is speaking from taking any responsibility for the problem or acknowledging their complicity in maintaining a racist system.

DiAngelo's conceptualization and examples of white fragility provided me with a necessary framework for engaging with and interpreting the statements of white teachers in my study that related to their own levels of race consciousness and understandings of what it means to practice anti-racism. Particularly in certain moments during interviews with teachers in which I asked them about their incorporation of social justice practices in the classroom, or their levels of comfort with bringing their personal politics into the classroom, I witnessed similar statements to those I have included above that assist good/bad binary understandings of racism or those that repeat colorblind/color-celebrate sentiments. In my analysis, I have employed DiAngelo's understanding of racism not as a good/bad binary, but as a continuum on which our position is determined not by whether we are inherently "good" or "bad," but rather by our actions at any given time.

Teacher Agency, Identity, and Orientation

Teachers play a critical role in enacting SJE in higher education, and a key component of this relates to teachers' understandings of what their roles are to students and their enactment of agency in the classroom. Teacher agency can be thought of as the personal capacity to act in response to stimuli within the pedagogical environment (Priestley, Edwards, Priestley, & Miller, 2012), which is contingent upon surrounding contextual conditions (Mortenson & Cho, 2018; van Lier, 2002). Agency is a constant conversation between society and the individual (Lantolf and Pavlenko, 2001), and teachers' senses of both individual agency as well as collective agency are critical to their personal and professional development (Flessner, Miller, Patrizio, & Horwitz, 2012). Agency has been described as "identities in motion" (Buchanan, 2015), and serves as the link "between reflection and action" (Richert, 1992, p. 197). It is the belief by the individual that his or her voice makes a difference in the world, while concurrently remaining aware that "society can support or hinder one's moral purpose" (Flessner et al., 2012, p. 2).

Mortenson and Cho (2018) write that, "when teachers' professional identity development is impeded, their ability to help students develop their own sense of self may be inhibited" (p. 185). In a similar vein, Biesta, Priestley, & Robinson (2015) argue that in current educational contexts, there is a mismatch between teachers' individual values and the broader institutional philosophies which govern their teaching environments, demonstrating that "the promotion of teacher agency does not just rely on the beliefs that individual teachers bring to their practice, but also requires collective development and consideration" (p. 624). Olson & Craig (2009) have additionally been critical of the influence of "mega narratives" on teachers' enactment of agency in the classroom, and the silencing of "small stories" that comes when large policy stories drown

out individuals' perspectives. Furthermore, Cho (2018) has highlighted the importance of teachers' positions in critical literacy pedagogy for preservice teachers.

Other scholars such as De Costa and Norton (2017) have noted that knowledge about language teaching may be less important than knowledge about how language teacher identity is constructed, since teachers' understandings of who they are ultimately impact how they choose to act in the classroom and the ways they will engage their students in conversations. From a poststructuralist perspective, identity is constructed through personal self-reflection and social interaction and is impacted by the sociopolitical surroundings in which it occurs (Butler, 1997; Foucault, 1980; Mortenson & Cho, 2018). Feeling pressured to tell a certain narrative based on the surrounding sociopolitical situation, teachers may not be comfortable bringing their most authentic selves into the classrooms (Olson & Craig, 2012). The surrounding expectations of teacher neutrality influence the identities teachers are willing to engage, and those we ignore or hide away for fear of disrupting societal expectations.

Zembylas (2003) has additionally discussed the situationally, societally-constructed, and shared nature of emotions, which play a crucial role in formulating teachers' identities. Many scholars have addressed the difficulty in researching teacher identity since to do so,

One must struggle to comprehend the close connection between identity and self, the role of emotion in shaping identity, the power of stories and discourse in understanding identity, the role of reflection in shaping identity, the link between identity and agency, the contextual factors that promote or hinder the construction of identity, and ultimately the responsibility of teacher education programs to create opportunities for the exploration of new and developing teacher identities (Beauchamp & Thomas, 2009, p. 176).

Understanding the impact of teachers' identities on their teaching practices is essential to glean insight into the factors involved in teachers' orientations toward addressing "controversial" material in the classroom. Kelly (1986) outlines four possible "orientations" that instructors can have towards maintaining neutrality in the classroom on contentious topics: exclusive neutrality (not revealing their personal beliefs at all), exclusive partiality (revealing their beliefs for the purposes of convincing students of their point of view), neutral impartiality (striving to remain neutral about their beliefs and only revealing them if students ask), or committed impartiality (clearly stating their beliefs without trying to persuade students). Kelly (1986) identifies the last orientation as being preferable since it identifies a loyalty on the part of teachers to their own perspective, and an impartiality in the sense that the goal is not to convince students but instead to demonstrate for them how to respectfully participate in a pluralistic democracy and express one's point of view. The goal of committed impartiality is to "model a thinking process, not to advocate for an outcome" (Miller-Lane, Denton, & May, 2006, p. 31), and as such, teachers can remain committed impartialists at the same time that they persist in being effective facilitators of discussion.

According to Higgins (1987), there are three versions of the self that make appearances at varied moments in time and space: the "actual" self, which is a person's basic self-concept and the attributes she believes she possesses; the "ideal" self, or the hopes and aspirations one has for how she would like to be in an ideal world; and the "ought" self, or the beliefs about how one "should" be based on others' expectations or desires. The "self" that shows up in any given moment depends on the context, the persons involved, and the goals of the interaction, among many other factors. Because these "selves" are constantly vying for representation and air-time, and because identity is fluid and continually evolving (Gilpin, 2006), it remains very difficult to parse out the crux of what comprises a person's identity. For research into teacher identity, this

means that it can be difficult to truly grasp the impact of teachers' personal and professional identities on their expressions of self in the classroom, and their enactment of agency. With these caveats in mind, this study has attempted to gain insight into not only teachers' orientations towards neutrality and the consequences of their enactment of the different orientations, but also the role of their stated personal beliefs, family backgrounds, and past experiences on their engagement with political topics in the classroom and classroom interactions that ensued.

Key Terms

- *Anti-Racist Education*: A form of education that values interrupting patterns of inequality by educating people to “identify, name, and challenge the norms, patterns, traditions, structures, and institutions that keep racism and white supremacy in place” (DiAngelo, 2012), a key part of which is educating white people about what racism is and the ways we participate in its maintenance
- *Aversive Racism*: instances of racism that are perpetuated by well-intentioned white people who see themselves as educated and progressive (DiAngelo, 2018, p. 43), but who utter statements that reveal the limitations of their progressive mindsets
- *Critical Discourse Analysis* (CDA): A method of analysis that concerns itself with the ways that power relations are reproduced through the social process of language (Fairclough, 1995; Lazar, 2005)
- *Critical Pedagogies*: The explicit engagement with and participation of teachers and students in conversations about power relationships that are grounded in action, raise critical consciousness, and transform everyday practices (Kubota & Lin, 2006)
- *Democratic Education*: An approach to teaching that aims at helping students grow into full participants and change agents in civic society (Parker, 2006)

- *Epistemological Racism*: A concept that identifies racism inherent in labeling certain ways of knowing as more or less valid (Scheurich & Young, 1997)
- *Intersectionality*: The interlocking oppressions that marginalized individuals (Women of Color, for example) experience because of components of their identities such as race, gender, and potentially class that posit them as “less than” in a white supremacist, patriarchal society (Crenshaw, 1993; Ladson-Billings, 2013)
- *Linguicism*: The devaluing of languages in public spaces in a way that disempowers their users and attempts to invalidate or even erase them (Phillipson, 1992)
- *Native Speakerism*: An ideology that “upholds the idea that so-called 'native speakers' are the best models and teachers of English because they represent a 'Western culture' from which spring the ideals both of English and of the methodology for teaching it” (Holliday 2005, p. 6)
- *Race*: A socially constructed naming category that has real consequences for people of color
- *Racism*: The belief in the superiority of one race over another which results in certain individuals discriminating against others based on their skin color
- *Social Justice Education (SJE)*: Keeping with Barbara Applebaum’s (2009) conceptualization, I conceive of SJE as a practice that begins from an understanding that systemic injustice is real and that teachers and students with privilege (white, able-bodied, cis-gendered, heterosexual, just to name a few privileged identity markers) must first acknowledge our complicity in its perpetuation before we can abolish it (p. 378)
- *Social Justice Issues/Concerns*: Individual oppressions such as discrimination based on race, class, gender, and language are experienced differently, however, in this

dissertation, I use the phrase “social justice issues/concerns” to summarily refer to the prejudices of individuals experiencing systemic marginalization

- *Teacher Disclosure*: A concept that in the past has been theorized as teachers providing students with their own personal beliefs on a given topic or proselytizing their views to them, but that is conceptualized here as teachers’ making facts known; rather than giving “equal weight” to all points of view, teacher disclosure promotes making sure students are equipped with necessary tools to evaluate differences between fact and fiction.
- *Teacher Neutrality*: A conception of the teacher’s role as being first and foremost that of referee— someone who is “evenhanded and fair” (Applebaum, 2009, p. 378) and makes sure all sides of an argument are given equal weight and consideration
- *White Fragility*: The inability of (progressive) whites to truly acknowledge their complicity in a racist structure as it cuts at their self-image of being devoid of racism and undercuts their understanding of racism in binary terms (DiAngelo, 2018)
- *White Solidarity*: the “unspoken agreement among whites to protect white advantage and not cause another white person to feel racial discomfort by confronting them when they say or do something racially problematic” (DiAngelo, 2018, p. 57)
- *Whiteness*: An identity category that is constructed by a white supremacist system as “unmarked and unnamed” (Frankenberg, 1993) and brings with it unearned privileges for whites

Chapter 5: Research Design

Study Overview

The study was exploratory in nature rather than confirmatory (Creswell, 2012). It did not test “a priori” hypotheses but sought to understand the relationship between ESOL teachers and their positions towards Social Justice Pedagogy. Emerging from the study are relationships between white ESOL teachers’ identities and backgrounds, and their engagement with both SJP and teacher neutrality.

The qualitative study comprised participant observation in teachers’ classes, document review, semi-structured interviews with teachers at three points throughout the semester, and interviews with students at the end of the semester. I audio recorded each class for later transcription and took detailed field notes during each class I observed. I gathered additional information through conducting a document review in which I analyzed class syllabi, activities, course readings, discussion board posts, presentations, and student work. My intention in undertaking this study was to engage teachers in conversations about SJP and promote ongoing inquiry into how white TESOL instructors can best engage in SJP practices. Teachers play a fundamental role in enacting Social Justice Pedagogy and their in-class behaviors and approaches can influence students’ receptiveness to information (Hess & McAvoy, 2009). Because of this, I felt it was essential to look at teachers’ everyday practices, expressed beliefs, and orientations to SJP to better understand the influence of these on their students’ experiences of the classroom and to better understand the ways that white instructors who aim to employ SJP in their classrooms can do so from an informed and sensitive standpoint.

Research Questions

1. How do teachers' backgrounds (their status as Native English Speakers and white individuals, where they grew up, their family's value system, their own beliefs and experiences) influence their teaching styles, expressions of agency, and conceptualizations of Social Justice Pedagogy?
 - a. In what ways does "white fragility" (DiAngelo, 2018) surface in these teachers' engagement of students in conversations about social justice topics, or in their interviews?
2. How do instructors create context around social justice issues for their students so that they can put what they are learning about these issues in the U.S. in conversation with what they knew about them their home countries?
 - a. What specific topics do instructors discuss related to social justice concerns?
 - b. How do instructors utilize conversations about social justice issues including but not limited to varying forms of prejudice such as racism, sexism, and linguistic discrimination to promote critical thinking in their students?
3. How do international students conceptualize of SJP, and what were their "takeaways" from their teachers' instruction about SJP topics?
4. What are instructors' beliefs about teacher neutrality in the classroom, and how do these beliefs impact their teaching about "controversial" topics, which may include social justice topics?

Methodology

I collected data for this study through semester-long observations of three instructors, interviews conducted with the instructors at three points throughout the semester, and interviews conducted with their students at the end of the semester in addition to document review of course

syllabi, class materials, and student work (see table 1). I first spoke with three instructors whose syllabi I had examined and so knew contained units that dealt with social justice issues⁵—for example, gentrification in the surrounding metropolitan area; the role of personal bias in meaning-making and reinforcing stereotypes if left unexamined; the role of student protests on university campuses in advancing curricular choices and students’ rights; the role of art as an outlet for marginalized individuals; the role of the media in perpetuating sexism, just to name some examples— and garnered interest from these instructors about participating in the study. All three instructors who I approached agreed to be a part of the research.

Table 1. *Summary of database*

Methods	Data collection period (January 2018- May 2018)	Data
Classroom observations	<ul style="list-style-type: none"> • Ongoing 	<ul style="list-style-type: none"> • Fieldnotes, audiotape, and transcription on 54 lessons in three courses (67.5 hours of observation)
Fieldnotes	<ul style="list-style-type: none"> • Ongoing 	<ul style="list-style-type: none"> • Recorded notes in classroom observations. • Focused on observable phenomena and bracketed personal thoughts
Interviews with teachers	<ul style="list-style-type: none"> • Interview 1: Beginning of semester • Interview 2: Middle of the semester • Interview 3: End of the semester 	<ul style="list-style-type: none"> • Audiotaped and transcribed interviews • Nine interviews total • Average 1 hour each
Interviews with students	<ul style="list-style-type: none"> • Once at the end of the semester 	<ul style="list-style-type: none"> • Audiotaped and transcribed (11 total) • Average 30 minutes
Documents	<ul style="list-style-type: none"> • Ongoing 	<ul style="list-style-type: none"> • Course syllabi and outlines • In-class handouts and materials • Course website

⁵ The full range of topics dealt with in instructors’ syllabi is included in the Codebook (Appendix G)

Codebook	<ul style="list-style-type: none"> • Ongoing 	<ul style="list-style-type: none"> • Synthesized quotes from classes and interviews to develop themes using an online qualitative data coding software program
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After learning of their willingness to participate in the study, I gained the three instructors' written consent through a form that was distributed to them before the start of classes and gained written consent from students on the first day of class through a form that was distributed to them and gone over in class. Polonsky & Waler (2010) have discussed the ethical factors involved in employing audio recordings in observations, such as clearly addressing this in the information sheet and consent form and offering participants the ability to withdraw from the study, even in the middle of recording (p. 67). In light of these considerations, I made it clear with teachers and students that audio recording comprised part of the study, and that students were under no obligation to agree to participate. While relaying this information, I imparted to them that their grade in the class would not be impacted by their decision to abstain from participating in the study. In addition, the consent form indicated that if students chose to participate, pseudonyms would be used in the study for the students as well as the teachers and any personally-revealing or compromising details would be withheld. All students agreed to participate in the study and consented to being audio recorded.

Once I had gained written consent from students and teachers to participate, I sat in on all of these instructors' classes over the course of the spring 2018 semester. In Helen's⁶ class, I observed 20 class meetings; in Jana's I observed 22; and in Ben's class, I observed 12. While in each class, I transcribed what happened in the class on my computer; I also audio-recorded each period so that I could go back afterwards to listen to the transcript and fill in any gaps in my

⁶ All names of teachers and students are pseudonyms.

notes. Audio recordings were undertaken with my iPhone and uploaded to my computer later to transcribe using the software “Express Scribe Pro” in addition to the use of a foot pedal to pause the recording as needed/rewind, etc. I later used the data software “Dedoose” for coding.

The average length of transcripts from each class I observed was nine single-spaced typed pages, with the shortest transcript being three pages and the longest being 16. Over the course of the semester, I met with each instructor three times for a semi-structured interview: twice throughout the semester, and once after the semester was over. Interviews with teachers ranged from 30 minutes to an hour and a half. In addition, I interviewed four students from Jana’s class— Yousef, Leo, Pham, and Mina; four students from Helen’s class— Lily, Chen, Bai, and Benny; and three students from Ben’s class— Sarah, Jie, and Kameel (see table 2), all of whom volunteered to participate.

Name of Student:	Yousef	Leo	Pham	Mina	Lily	Chen	Bai	Benny	Sarah	Jie	Kameel
Country of Origin:	Saudi Arabia	China	Vietnam	China	China	China	China	China	China	China	Palestine
Type of Student (BA or MA):	BA	BA	BA	BA	BA	BA	BA	BA	MA	MA	MA
Teacher:	Jana	Jana	Jana	Jana	Helen	Helen	Helen	Helen	Ben	Ben	Ben

Table 2. *Demographic Information of Student Interviewees*

All interviews occurred individually with the exception of Yousef, Leo, and Pham who did their interview as a group due to time constraints, as well as Sarah and Jie who did their interview as a pair for the same reason. The interviews with students ranged in length from 15 minutes to 45 minutes. All interviews with students took place on campus, in a private classroom so students

could speak candidly about their experiences. Transcripts of interviews with teachers averaged about 12 single spaced pages, with the shortest being seven pages and the longest being 16 pages, and interviews with students were slightly shorter averaging 5.5 single-spaced pages, with the longest transcript being 10 pages and the shortest being two pages.

Data Analysis

In the classes I observed of the teachers, I took detailed field notes throughout about what happened—who spoke, the activities that took place in class, the materials used, etc. I focused my attention on recording observable phenomena as much as possible (Emerson, Fretz, & Shaw, 1995). I put my own reflections and evaluations in brackets to separate my interpretations of what I was observing from the observable actions themselves. These fieldnotes have served as the basis for my write-up of findings. After taking field notes in the classes each day, I listened to the recording to fill in the gaps of what I missed in my notes and “clean” the transcripts. I then uploaded the cleaned transcripts into Dedoose, a qualitative coding software program I used in my analysis. I coded each transcript, going through and using both inductive as well as deductive methods to do so. I created a codebook⁷ that helped me to identify and organize themes from the observations and interviews over the course of the semester. In Dedoose, I initially developed 90 codes related to teacher background, methods for creating context, everyday classroom practices and the relationship of these to social justice, specific topics teachers covered related to racial and social justice, teachers’ positions towards neutrality, and my own personal reflections. I then integrated similarly-themed codes to organize findings into broader categories, narrowing my

⁷ The codebook and a description of all of my codes, as well as examples of quotes that exemplify each code, can be found in Appendix G.

findings by tying codes together and making connections that evidenced larger implications related to my original research questions.

In my observations of teachers, I recorded everything that went on in class; in the write up, however, I have focused as much as possible on the specific instructional strategies, activities, and interactions related to social justice topics, as well as the teacher-student interactions that took place using Critical Discourse Analysis (CDA), which concerns itself with the ways that power relations are reproduced and/or disrupted through the social process of language (Fairclough, 1995; Lazar, 2005). I analyzed observational data both inductively and deductively, using theories to analyze findings and additionally build concepts and themes.

In my analysis, I have drawn from the work of Kumaravadivelu (1999) who has looked at the ways that discourse is constructed in the L2 classroom and contends that the classroom is a “mini society with its own rules and regulations” that must be understood within the social context (p. 458). For this reason, CDA is an appropriate means to examining not only the interactions, but the social context in which the interactions take place and the roles of the teacher, students, and myself as the observer in constructing those interactions. Kumaravadivelu (1999) has additionally observed that classroom discourse analysts have traditionally shied away from confronting the ideological forces that influence classroom exchanges, instead focusing on surface-level features such as turn taking and sequencing, elicitation techniques, as well as “initiative, topic and participation structure, and repair” (p. 470). However, classroom communication is evidently much more than these surface-level features, and the power relationships that exist in them must be faced if they are to be transformed.

Simon (1988) ascertains that classrooms are “socially constructed, politically motivated, and historically determined” (p. 2). For this reason, discourse analysis must take a more “ethnographically informed stance,” wherein “linguistic practice is [understood as being]

embedded in more general patterns of human meaning” (Bloommaert & Bulcain, 2000, p. 461). This study seeks to respond to the call to move discourse analysis away from studying surface-level structures, towards connecting social interactions to broader societal patterns and the contexts they inhabit. Kramsch (1993) has recognized the ESOL classroom as a sight of struggle, where learners “create their own personal meanings at the boundaries between the native speaker’s meanings and their own everyday life” (as cited in Kumaravadivelu, 1999, p. 470). Understanding classroom contexts will not happen through sole examination of surface-level structures, but through consideration of the larger sociopolitical landscape they inhabit.

In addition to my analysis of classroom observations, I have recorded and transcribed the interviews I conducted with teachers and students. I have coded both classroom observations as well as interview transcripts thematically through the qualitative data software program Dedoose. I coded data both qualitatively and those codes that could be quantified, were, to aid in analysis. Similar to the observational data, I analyzed interview data both inductively and deductively, using theories to analyze findings and additionally build concepts and themes. Since each participant had different classroom practices, teaching methods, and subject matter, after the first interview (which was broader in nature), each subsequent interview required questions that were tailored to the individual participant based on my observations of their classes. There was not uniformity in participants’ responses to interview questions, which necessitated finding creative ways to connect their responses to broader thematic categories (Emerson, Fritz, and Shaw, 1995, p. 154).

Emerson, Fretz, & Shaw (1995) have outlined the importance of including actions in descriptive fieldnotes, to emphasize the agency of a given participant and home in on how a person “talks, acts, and relates to others” (p. 68). Researchers have also identified the analytic utility of developing data “snapshots” to represent meaningful moments in teaching and learning

experiences (Vasconcelos, 2011) and asking “focus questions” to guide observations and field notes (Grimm, Kaufman, & Doty, 2014). When describing the process of observing other teachers, Grimm, Kaufman, & Doty (2014) suggest the practice of “scripting”—transcribing interactions between students and teachers. I have tried to take all of this insight into account as I wrote my field notes and attempted to capture the most noteworthy goings-on of each classroom interaction I observed.

The data analysis in this study has not been neatly separated from data collection—the process has been interwoven, ongoing, and recursive, the activities informing each other “in a web-like fashion” throughout (Chang, 2008, p. 8). My own methods of analyzing classroom observation data were both inductive—with codes emerging from the data itself—as well as deductive—being informed by previous research—and have attempted to follow the counsel of Miller (as cited in Maxwell, 2013), who advises “an iterative process [of data analysis that moves] from categorizing to conceptualizing strategies and back again” (loc. 2505). In this way, I have sought to work in a cyclical process that moves from the data, to the literature, and back to the data again, employing the constant-comparative method of data analysis (Strauss & Corbin, 1990). Through connecting multiple forms of data to make sense of others’ teaching practices, my hope is that my findings ring true to my purpose of understanding the pedagogies and practices of EAP educators’ engagement with social justice, in addition to better understanding how this relates to my own practices and desire to enact social justice in my classroom.

Chapter 6: Teacher Profiles

In this chapter, I have provided teachers’ profiles (see table 3)—their teaching history, demographic information and personal background, key themes and characteristics of their individual courses and teaching styles, as well as any pivotal moments throughout their lives and

careers that came up during interviews that the teachers themselves identified as significant to shaping who they are as instructors. I have provided information about the instructors' classes—their class sizes, the demographic of students, and the course topics about which they were teaching—and have synthesized information given from the teachers that highlight their stated values and beliefs and the ways they saw these as impacting their teaching philosophies.

Table 3. *Demographic Information of Teacher Participants*

Name	Number of Years Teaching	Highest Level of Education	Class Observed and Level of Students	Number of students in the Class	Students' countries of origin
Helen	20 in total, EAP for 7	MA TESOL	Media and Culture, AAP undergraduate	14	Chinese- 14
Jana	8, all EAP	MA TESOL	Culture of Higher Education in the U.S., AAP undergraduate (final semester of the program)	17	Vietnamese- 2 Chinese- 12 Venezuela- 2 Saudi Arabia- 1
Ben	26, all EAP	MA TESOL	Reading and Vocabulary, Level 6. Pre-sessional graduate students (not admitted to the university yet)	7	Chinese-4 U.A.E.- 1 Palestine- 1 Ethiopia - 1

Helen

Helen was the first teacher I observed during the spring semester of 2018. She was the first instructor who I had approached about taking part in this study, and the first who agreed to do so. Helen is around 45-years-old, white, and has been teaching in EAP programs for about seven years. She is a self-identified “career changer” (Interview 1, 1/30/18), who began her career as a fifth-grade teacher and then worked for the Department of Justice for many years before becoming an ESOL teacher. Helen is a full-time instructor in the EAP program at the university, and has taught courses on Media and Culture, TV and Culture, Culture of Higher

Education in the U.S., Writing and Grammar, Reading and Vocabulary, and Graduate Academic Communication among others. The class that I observed her teach was Media and Culture, which taught students about the differences in communication strategies and their impact across varied forms of media including television, newspaper, magazines, and social media.

Helen identifies as a liberal and seeks to create lessons and activities that bring students' attention to the ways that power is maintained in the hands of a white minority. In Media and Culture, this meant that Helen incorporated specific units that addressed the role of bias in meaning making, the role of stereotypes in constructing limiting societal beliefs about different groups, and the hand of various media outlets in perpetuating those stereotypes and playing to individuals' biases. Helen is married to a man from the Philippines and identified in her interviews the ways that this partnership has drawn her attention to racial discrimination of which she otherwise may have remained ignorant.

Helen grew up in a military family—several generations on both sides— and in what she identified as a “P.C. household” that did not encourage discussion of “controversial” topics such as politics or religion. Helen described how, despite her disagreement with shutting down conversations, she believed that growing up in such a prohibitive environment pushed her to be a more sensitive educator who is conscientious of the multiple perspectives of her students and seeks to support their open inquiry without judging them or shutting down their belief systems. Helen expressed a value of listening to students and believes that she can learn from them; furthermore, she sees herself as a facilitator who seeks to guide students to being able to conduct their own learning. Helen's class focused on issues of bias in the media through explicit exposure to different framings of news stories as a way to demonstrate that the aspects of the story that are focused on (i.e. whether it was an “allegedly armed Black man” who was shot by the police or “a Black teenager named Michael Brown” who was shot by the police) can change the public's

perception of a given event. She used TV shows such as *Black-ish* and *The Handmaid's Tale* to engage students in conversations about racism in the U.S. and to open the door for considering the ethical implications of attempting to gain political control of women's bodies through passing legislation that denies them access to abortion or contraception. The latter discussion expanded to address sexuality, consent, and the #MeToo movement that emerged in Fall 2017 in response to the most public cases of sexual assault and sexual harassment garnering attention in the media.

Helen expressed a belief that there is value in discomfort, and that for her— as an educator who seeks to promote equity in and outside of the classroom— her own ability to sit with discomfort is a necessary step in this process. In her class, Helen had students complete weekly “Media Consumption Logs” in which they found a piece of media (a news story, a TV show/movie, etc.), and outlined the source information of the program/paper/website with which they were engaged. They would then provide an evaluation of the source (*“Is the source recent enough to use? Is the individual reporting the information reputable/reliable? How do you know?”*); the creator/host background (*“What is the host's education/expertise? What is their gender/race/ethnicity?”*); content (*“What is the topic and purpose of the content? What are two main ideas of the content?”*), and an open-ended question about what they heard, saw, or read. Through these weekly media logs, students evaluated many topics related to bias in the media and also identified the relevance of the creator's background to the message conveyed in the media. Helen identified that each activity in Media and Culture was geared toward helping students to be more critically-conscious consumers of media messages, and better-informed to make decisions for themselves about the validity and relative truth of the information they were being given.

Jana

Jana has been teaching English for eight years, is white, and is about 35-years-old. Prior to teaching in the language program at U.S.A. university, Jana taught abroad in Saudi Arabia for four years at the world's largest women's university and has also taught English in Russia, Budapest, Los Angeles, and Boston. She has her MA TESOL and she teaches Culture of Higher Education in the U.S. as well as an upper-level Writing and Grammar class. I observed her teach Culture of Higher Education in the U.S. in Spring 2018. Jana additionally teaches English privately to diplomats in a foreign language school. She does not believe that it is her role to persuade students of any one belief system and describes herself as being more focused on "leveling with [students] about the way things are" (Interview 1, 2/15/18). Jana expressed a sense of futility in attempting to change students' minds on many issues that the American academic system deems morally and ethically imperative, for example plagiarism and contract cheating (when a student buys an essay online that was written by someone else, for example). Jana expressed sensitivity to her students hailing from vastly different belief systems and communicated an awareness of the influence of these varied backgrounds on students' values. She additionally relayed a desire to understand where students are coming from and to create a genuine cultural exchange and mutual understanding rather than a one-way transmission of values.

Jana identifies herself as a facilitator who seeks to create classroom interactions in which students are the leaders of their own learning. Her stated goal as a teacher working with international students was to equip them with the skills they need to be able to experience success once they get into the mainstream classroom and are taking classes towards their major. In her class, Jana often had students complete a reading at home—for example, several chapters from their course novel, *The Idiot* by Elif Batuman — and then in class, instead of re-capping for

students what happened in the novel through a PowerPoint presentation, she had students work on discussion questions in small groups or pairs to help each other check for understanding and use other students rather than her as resources to scaffold one another up to understand the content. She had students lead discussions in class in an informal way—by choosing students to lead a discussion on that day rather than making a formal assignment out of it— and maintained high expectations for students’ participation in class.

In her interviews, Jana discussed the influence of her background over her teaching style. She grew up in the South and moved around a lot while growing up, attending five different high schools. In addition to these moves, she went to boarding school when she was 14 and studied abroad as an exchange student when she was 15. While in high school, she was extremely involved with model U.N. and was very interested in political debate and rhetoric. This interest fizzled after she was diagnosed with juvenile rheumatoid arthritis and was almost immobilized by her senior year. Her disease had a significant impact on her life path; when Jana left for college, she decided to major in painting—despite knowing nothing about painting or drawing—because she thought that if she did end up being unable to walk, at least she would be able to use her hands to create. Jana loves new experiences; she relayed her love of cooking and said that she never cooks the same dish twice. True to her creative and non-conformist educative experiences, Jana’s class was set up as a seminar where everyone participated in small and large group discussions, and students were responsible for coming to class prepared to contribute to these conversations rather than expecting that Jana stand at the front and “deliver” them with knowledge through lectures and PowerPoint slides.

Ben

Ben is a 55-year-old, Caucasian and Canadian male, and has been teaching English for the past 26 years. He began his ESOL teaching career in Japan and has taught abroad in the U.A.E, Kosovo, Palestine, Oman, Gaza, the West Bank, Algeria, Morocco, Georgia, Saudi Arabia, Bahrain and Kuwait. In line with the instructors at the institution where he got his MA, Ben identifies as a teacher— not a professor— and believes that his role to students is to be a guide who is “sometimes in the front, sometimes in the back,” but who ultimately helps to facilitate conversation and largely stays in the background so that students can take the reins on their own learning. Ben identified placing a high value on students’ teaching each other through conversation and believes that when knowledge comes from a peer, it “sticks” better than if it comes from an authority figure such as a teacher. Ben does not think that teachers should push their own beliefs onto students, and while he acknowledges the inherently political nature of teaching English, he believes his primary duty is to equip students with the skills they need to be competent users of the language rather than create “mini mes” that reflect his own values back to him.

In interviews, Ben stated that he values helping his students to develop their critical thinking skills— independent of what his own beliefs are— and expressed the conviction that teachers should strive towards political neutrality as much as possible when working with students of many different and varied belief systems so as to welcome all backgrounds, creeds, and cultures into the classroom. His goal as a teacher is to build an environment where students can share their opinions with each other in an open way that allows for dialogue and an exchange free from judgment or ridicule. Ben expressed an ultimate goal of equipping students with the linguistic and critical thinking skills they need to be successful users of English and competent contributors to whatever field in which they intend to make their career, Ben additionally

identified as being confident enough in himself as a practitioner to allow himself to stand in the background so that students can learn independently of his intervention.

Before Ben became an ESOL teacher, he worked as a journalist for a local newspaper in Canada. In the beginning of his career, he was a writer who taught for experience and as a day job, and then at some point he became—in his words – “a teacher that used to write” (Interview 1, 2/27/18). During interviews, Ben discussed the influence of his Canadian identity on the way he teaches. Because Canada is such a new country, he said, people are constantly musing about what it means to be Canadian and who they are as a people. He views this navel gazing as an asset to him, particularly in his work with international students as he wants to encourage them to be explicit about their cultural values and the national beliefs of their country. In his words, “[this] means asking questions where the class looks at me and goes ‘why in God’s name are you asking that? It’s as obvious as the nose on your face.’ But it’s got to be said to get it out there” (Interview 2, 3/3/18). Ben values helping students direct their own learning and identified prioritizing giving them the space they need to identify their own positions on various issues.

Chapter 7: Themes

In the following chapter, I have highlighted the themes that emerged from my analysis of notes/transcripts from class observations, transcripts of the interviews I conducted with teachers and students, as well as documents I reviewed from each of the classes I observed such as in-class worksheets, discussion questions, and homework assignments. In my analysis, I focused primarily on the ways that teachers engaged in discussions about “controversial” topics and social justice issues with their students. In doing this, I highlighted these teachers’ everyday classroom practices, the specific topics they covered related to racial and social justice issues, their orientations to teacher neutrality, and the ways in which “white fragility” surfaced in their

discussions of SJP during interviews. Kumaravadivelu (1999) has observed that classroom discourse analysts often retreat from confronting the ideological forces that influence classroom exchanges, instead focusing on surface-level features such as turn taking and sequencing, elicitation techniques, as well as “initiative, topic and participation structure, and repair” (p. 470). In this section, I have attempted to take up his call and closely attend to the power dynamics that existed in these classrooms and the ways in which teachers’ responses to students served to uphold or upend the traditional power relationships between teacher and student.

To identify themes, I first went back to my original research questions. I identified recurring practices, habits, and ideas that were both relevant to my original research questions as well as those that extended beyond my questions and so added new layers to my inquiry. The themes that I identified were as follows: The Influence of Teachers’ Background on their Expressions of Agency (and the role that White Fragility plays in this); Strategies Teachers’ Used to Create Context; Privilege, Power, and “Handling Grey”; Student Perspectives on SJP; and Teaching as a Political Act vs. Teacher Neutrality. In what follows, I first list the theme followed by the original research question(s) in order of relevance/cohesion rather than the order in which they were asked. After listing each theme and the corresponding research question, I describe relevant sub-themes. I have additionally made note of “disconfirming evidence” that emerged, which I did not anticipate at the start of my study.

Influence of Background on Teacher as Agent

RQ1: How do teachers’ backgrounds (their status as Native English Speakers and white individuals, where they grew up, their family’s value system, their own beliefs and experiences) influence their teaching styles, expressions of agency, and conceptualizations of Social Justice Pedagogy?

And, a) In what ways does “white fragility” (DiAngelo, 2018) surface in these teachers’ engagement of students in conversations about social justice topics, or in their interviews?

In this section, I have addressed the influence of teachers' backgrounds on their teaching styles and their expressions of agency in the classroom. I have additionally addressed the influence of teachers' backgrounds on a source of "disconfirming evidence": their views on plagiarism and the ways they respond to it in their classes. Teachers' professional identities are intimately connected to their personal identities (Zembylas, 2003) and their positions in Critical Literacy Pedagogy are fundamental to understanding their enactment of Social Justice Education (Cho, 2018). In addition, teachers' expressions of agency are linked with their conceptualizations of professional identity (Varghese et al., 2005). Because of this, the relevance of teachers' backgrounds and experiences on the classroom identities they inhabit cannot be overstated. In what follows, I address the ways in which teachers discussed their background as influencing their teaching practices and expressions of agency, as well as the apparent ways that their cultural values impacted their personal views about and responses to plagiarism, which sometimes appeared contradictory.

Helen

Helen was the first who addressed not only the influence of her present familial arrangement on her teaching practice, but also the influence of having grown up in a military family where discussions of "controversial" topics like politics and religion were discouraged. These early experiences influenced not only her teaching style and expressions of agency in the classroom, but also her overarching philosophy about teaching and her orientation to SJP:

I was raised in a military family where you never talk politics and you never talk religion because military's the family, and you have people from all sides coming in, and for an army officer, you always follow your leader no matter what your personal beliefs are. So, the president is the chief. I've had personal issues with my family taking that route- it's not something I agree with- but I understand it. And being able to listen I think is more important, so I try. And you have students coming from China- I mean communism— it's

not a bad thing. But if you speak to many Americans they're just gonna [have a] knee-jerk gut reaction that it's horrible. So, having that concept, you know, of just being very very careful. [Students] are coming from a different perspective and you don't want to tear it down. If I do have personal opinions on that, if I start tearing something down they aren't gonna hear anything [I'm saying]. (Helen Interview 1, 1/30/18)

While Helen expressed disagreement with the idea that certain topics should be considered “off limits” or taboo to bring up, she interpreted her having grown up in an environment where personal politics were put aside to preserve the military “family” as an asset that has prompted her to always be careful and sensitive to her learners’ differing belief systems. While Helen sees this repression of personal identity and politics as being “for the good of the family,” so to speak, someone from a less privileged background—for example a Person of Color, may experience this erasure of personal politics or neat division of one’s identity into compartmentalizable segments as impossible. This additionally seems to echo calls for “unity” and minimization of difference that can be damaging to those for whom putting aside their differences (for example, the color of their skin, or the language they speak), is not possible. In spite of her initial upbringing, Helen insisted that she has used this sensitivity that was engrained in her—originally for the opposite end— not to reject discussion of “taboo” topics, but to construct environments in which all topics are put on the table and given consideration, irrespective of whether or not they “match” her own values and beliefs.

Due to Helen’s military family background, she traveled the world and grew up in many different countries, which exposed her to numerous cultures. She identified these experiences as creating a sense of awareness in her from a young age about what it means to be an outsider, and created in her a sensitivity to the racism that others experience on a daily basis:

I traveled when I was very little. My dad actually retired when I was in middle school, so I was in Germany and Belgium in those first kindergarten/grade school years. And... my classes were on a military base. My classes—everything was in French. When I was in high school we moved to Texas. And most of my friends were international; my closest friend at the time was a Turkish woman who was an exchange student. And then another

young woman who I was close to for years afterwards was born in Vietnam in a refugee camp. And in the middle of Texas... there's A LOT of racism. And I grew up with that scenario of "Oh, our family's not racist" you know that whole thing: "We don't see color" – that was actually said in my family [laughs]. So, I thought that the world was PAST that, and it was made extremely, ABUNDANTLY clear to me with my close friendships that that wasn't true (Interview 2, 3/22/18)

Helen contended that due to her early experiences living abroad and gaining first-hand understandings of what it feels like to be an "outsider" in an unfamiliar country, and due to her friendships with international students and refugees, she further developed her compassion for the experiences of linguistically and culturally-diverse people in the U.S., and furthered her own understanding of the impact of racism and discrimination on the lives of many individuals. While Helen intended to convey her solidarity with People of Color and people with linguistically diverse backgrounds, through this anecdote, the impact of this "color-celebrate" (DiAngelo, 2018) story is the same kind of aversive racism about which DiAngelo (2018) writes. By highlighting that she had lived in other countries and had friends of color, Helen posited herself as knowing what it is like to be a minority in the U.S. Functionally, this framing excuses Helen from taking responsibility for examining her privilege or addressing the role she plays in perpetuating a racist system. Speaking to the ways that "color-celebrate" stories such as these obscure the racial framework on which they depend, DiAngelo (2018) writes:

Imagine a pier stretching out over the water. Viewed from above, the pier appears to simply float there. The top of the pier—the part that we can see—signifies the surface aspects of these claims. Yet while the pier seems to float effortlessly, it is, of course, not floating at all; it is propped up by a structure submerged under water. The pier rests on the pillars in the ocean floor. In the same way that a pier sits on submerged pillars that are not immediately visible, the beliefs supporting our racial claims are hidden from our view. To topple the pier, we need to access and uproot the pillars (DiAngelo, 2018, pp. 78-79).

Helen seemed to understand both her friendships with individuals of varied cultural and racial backgrounds— as well as her having lived abroad and experienced life as an "outsider"— as giving her insight into the experiences of People of Color, thus exempting herself from taking

responsibility for their oppression. In much the same way that colorblind claims maintain the racial status quo, color-celebrate claims do the same (DiAngelo, 2018).

Beyond her family background and past experiences, Helen also discussed the impact of her relationship with her husband, who is Filipino, and her relationship with her step-children in aiding her ability to “see” certain forms of discrimination more clearly than she may be able to do without this scaffolding in place. Helen acknowledged that due to her identity as a woman, she may be more likely to “see” gender discrimination in her everyday life, whereas she has to work harder to maintain awareness of racial discrimination, of which her husband and step-children make her abundantly aware:

I do realize that there's probably a lot of aspects that I'm not speaking to as much because I'm not facing racial prejudice. A lot of times I don't notice it. My husband's Filipino, and we'll go somewhere and he's like "I'm the only one." He does this regularly. And I wouldn't—I mean I notice more now, but it's something that he recognizes and my step-children, you know, I mean they're kids but [in response to something I'll say,] they'll say something like, "That's such a white comment." They'll call me on things. So, it's interesting—things that I don't realize that if you had a professor from a minority background, they'd be able to speak to more. I think that is very helpful, you know? It's a learning process for me. (Interview 1, 1/30/18)

Helen identified a willingness not only to suppress her own privilege with her husband and step-children, but also to intentionally adopt a listening stance and put herself in the position of the marginalized so as to learn from her husband and step-children about what their daily experiences are like, and where her own blind spots lie. She identified that because she herself is not from a racial minority group, she cannot speak to certain experiences. She indicated humility in her own abilities and an awareness of her “place” in the larger picture of social justice pedagogy. She further delineated the importance of taking a listening stance and being willing to be called out on her mistakes for her personal growth:

[There is] this whole concept of, “I’m not from a minority, but I would like to be able to hear what the issues are—how can I help forward the conversation? How can I hear you? Please stop me and let me know right away” —you know— “call me out on it.” So that’s

our family—I get called out on things all the time. It’s okay. I think that’s where it needs to be. And just realizing, if you’re in a really truthful conversation, there might be anger, but it comes from hurt. So, we need to start from that point that—you know, everyone talks about “safe spaces”— I don’t know that there’s a safe space for that per se; it’s not going to feel safe because it’s so uncomfortable. But we need to recognize that in order to grow, we’re going to have to be uncomfortable. (Interview 2, 3/22/18)

While Helen’s awareness of her blind spots and her desire to be corrected comes from a place of wanting to learn and improve, her request for her family to “call her out on [her ignorance]” puts the burden back on her family members to educate her rather than taking initiative herself to become educated. This reinforces the dynamics that have been at play for centuries with white people remaining unaware of their racial illiteracy, while People of Color are saddled not only with the racism they experience daily, but also with the task of educating color-ignorant white people. In addition, her thinking that only minority voices can speak to issues of race reinforces the idea that racism is not a “white” problem, or, as Diangelo (2018) put it, “they [people of color]—not we [white people]—have race, and thus they are the holders of racial knowledge” (p. 62). This covert thinking allows white people to go on thinking we exist outside of a racially hierarchical system, when in fact, we are central to its existence. In her essay “Age, Race, Class, and Sex: Women Redefining Difference,” Audre Lorde poignantly reminded readers that,

Whenever the need for some pretense of communication arises, those who profit from [Black people’s] oppression call upon us to share our knowledge with them. In other words, it is the responsibility of the oppressed to teach the oppressors their mistakes. I am responsible for educating teachers who dismiss my children’s culture in school. Black and third World people are expected to educate white people as to our humanity. [...] The oppressors maintain responsibility for their position and evade responsibility for their own actions” (1980, p. 114).

At the same time that Helen’s inclinations towards self-improvement and education reinforced power dynamics between whites and People of Color, she simultaneously comprehended that listening on her part is required for growth, and that paying attention to content over form is a necessary practice. Discomfort—and inquiring as to why one feels this discomfort—is a

necessary part of uncovering one's own internalized racism. Helen evidenced a certain level of understanding of the tenets of Critical Race Theory and the work that is necessary to develop awareness of our unconscious or latent racism; however, her desire for her family to “call her out” when she says something insensitive rather than seeking to develop this sensitivity in herself without burdening marginalized groups to increase her awareness demonstrates the blind spots that white progressives possess, and the aversive racism that exists beneath the outer layer of well-intentioned consciousness that requires deep and ongoing inquiry to unearth.

CRT scholars such as Boler (1999) and Ohito (2016) have outlined the value of practicing a “pedagogy of discomfort” with White preservice teachers to create a space for People of Color and whites to “collectively make meaning of the contours of racial oppression by noticing and listening to the interactions between [their] bodies and emotions” (p. 455). Through doing so, these interactions can begin to render visible the “tight yet seemingly invisible hold that White supremacy maintains on teacher education” (*idem*) and begin to address the empty rhetoric of education policy that is guided not by a desire for equality, but rather interest convergence (Bell, 1980; Gillborn, 2006). If these conversations and the practice of a pedagogy of discomfort is emphasized much more strongly in teacher education programs, it is possible that moments like this—in which Helen's good intentions are apparent at the same time that her blind spots are visible—can be met with inquiry, curiosity, and openness and white teachers can begin their pedagogical practice from a place of self-initiated rather than other-imposed excavations of their socialized and internalized racism.

Jana

Jana's background had a similarly significant impact on her teaching of social justice issues and her conceptualization of what it means to be a socially-just educator. Jana grew up in

the South, where— counter to stereotypes about the South, she claimed—race relations were “openly discussed” (Interview 2, 3/29/18). She spoke of her experience with race and race relations during an interview,

Race relations are openly discussed in the south and I think—from all of my memories, we were always able to have open dialogue about them and everyone was allowed to share their opinions. And... you know, that was conducted in a civil and organized way no one was called a racist and no one was told they're wrong (Interview 2, 3/29/18).

At the same time that Jana identified what she saw as an “openness” in discussing race relations in the South, she is perceiving this “openness” from her own lens as a white woman rather than from the lens of a person of Color who may have experienced these conversations in a very different way from Jana. In addition, her interpretation of “openness” relied on manifestations of race relationships predicated on a set of guidelines where “no one [was] called a racist [...or] told they were wrong.” In other words, a relationship in which white people were allowed to continue expressing problematic views, while People of Color sat silently without addressing them. This understanding of what accounts for “openness,” “civility,” and “organization” is based on a white normative framework that silences the experiences of People of Color and requires that they keep quiet in order to be heard.

Jana went on to explain more of her views on whiteness, and present-day whites’ responsibility for past discrimination:

I think the alt-right has a slogan that “being white is okay.” And I would agree that it is okay. There is a deeper meaning to it, I know. There are things implied with it or go hand in hand with it that I don’t agree with. but I... I don’t feel like white Americans have a need to—or in particular southerners—have to continuously bear the burden of the Civil War. Because, you know, I’m from [the South] but none of my ancestors are [laughs] so I think it’s a little absurd to be having these arguments about the confederacy still. No one my age is responsible for it. I mean even if you are related to confederate soldiers— even if you know people that protested against the Civil Rights movement—it’s not my fault, and I don’t think it’s their fault either. At some point I think we’ve got to drop it because as we’ve seen it creates a lot of animosity. (Interview 2, 3/29/18)

Jana does not feel it is her responsibility—or any other white American (southerner's)—to take responsibility for the acts that occurred during the Civil War and beyond. Her understanding of racism seems to be that if she is not actively expressing racist views, she should not be held to account for marginalized groups' oppression or be held responsible for participation in a racist structure. Jana's views align with those of many whites who seem to believe “racism ended in 1865 with the end of slavery” (DiAngelo, 2018). By understanding racism as overt acts of discrimination by immoral people of the past rather than a system of behavior into which all of us are born and socialized in the present-day, Jana excuses herself from working to unlearn this socialized behavior and rationalizes that she is not racist (i.e. does not engage in racist acts or unkind behaviors towards those of other races) and therefore holds no responsibility for the inequitable system that exists.

Besides her thoughts on racism, Jana's statement that “at some point [...] we've got to drop it” due to the “animosity it creates” employs coded language to once again silence the experiences and day-to-day realities of People of Color, minimize their pain, and put the burden back onto them to “end racism” rather than understanding it to be a white problem. As Audre Lorde (1980) said, “It is not the anger of other women that will destroy us, but our refusals to stand still, to listen to its rhythms, to learn within it, to move beyond the manner of presentation to the substance, to tap that anger as an important source of empowerment” (p. 129). Of the self-delusion that whites undergo to deny our complicity in racism, DiAngelo (2018), writing from this perspective says that, “as long as I personally haven't done anything I am aware of, racism is a nonissue” (p. 55). Jana's refusal to see the ways that racism is, in fact, “her problem” obscures the part she plays in maintaining it.

In a speech she gave to a roomful of wealthy white women at a women's conference in 1981, Audre Lorde voiced that white women's hostility at Black women's anger shields them from their own guilt. She says,

The angers between women will not kill us if we can articulate them with precision, if we listen to the content of what is said with at least as much intensity as we defend ourselves against the manner of saying. When we turn from anger we turn from insight, saying we will accept only the designs already known, deadly and safely familiar. (p. 130)

Jana's claim that forcing whites to take responsibility for previous generation of white people's discriminatory acts is "absurd" denies the continued existence of racism and her involvement in its maintenance. Her defensiveness creates a veil whereby she turns from anger and says "[she] will accept only the designs already known, deadly and safely familiar" (Lorde, 1981, p. 130). In this manner, she defends herself from truly hearing the larger message, and instead, she echoes calls by conservatives for harmony over justice.

Regarding her school background— when she was growing up, Jana attended a seminar-based high school, and she majored in painting in college. Because of her own school experiences attending a seminar-based high school and then attending art school, Jana did not have much exposure to lecture-style classes and did not see them as being valuable to students' growth and development. She viewed teachers' roles as coaches who are there to help guide students' learning but not to take center stage, and her teaching style reflected this belief. She spoke of her understanding of the teacher's role in an interview:

[Art] is definitely a part of my being and how I view the world. A lot of my undergraduate work was painting and drawing— it wasn't sitting in lectures. And the cohort of people who go into fine arts is different from the cohort of people who go into liberal arts. I have a sort of intolerance for competitiveness and ego-driven academics and things like that. I think it's a result of having been in art school, because that's not what we were taught to be like, that's not who we were around, that's not how our teachers were, so that definitely shapes how I view the world, the way I think students should be

taught, the way I live. In art school, it's more like coaching than lecturing and that definitely comes into the way I teach. There's a lot more student participation—I mean every class I have students doing something. I actually don't have very much experience being in a lecture class. Very few of my classes were lecture classes, so I don't see a whole lot of value in them, especially with what we're doing. That definitely spills over into the way I treat [students] and teach them. (Interview 2, 3/29/18)

Because Jana did not see much value in lecture-style classes and did not experience these herself while attending high school and college, her own expressions of agency in the classroom were motivated by a desire to guide students to lead their own learning rather than being the “sage on the stage.”

While Jana evidenced limitations in her understanding of racism and her duty as a white woman to take ownership for its existence, she demonstrated SJP with her students in important ways, through her teaching, for example, by prioritizing students' voices and validating their experiences. The seminar-style classes were very participatory and covered topics like neoliberalism and its impact on higher education; political ideologies and the influence of these over individuals' values, the impacts of gender stereotypes and the ways these are perpetuated in society; and the impacts of student protest on higher education, among many others. Students were engaged—it is worth mentioning that a large part of their grade came from their participation in these large-group discussions—and their voices and experiences took center stage.

Ben

Prior to becoming an ESL teacher, Ben was a journalist, which was made apparent from his affinity for metaphor to explain concepts, both in interviews (“*What do you do with an introvert in a communication class? How do you grade the fish for his inability to climb the ladder?*” or, “*You'll end up crippled if you start walking with a limp,*” Interview 1, 2/27/18) and

in class with students (*"You can't make an omelet without breaking some eggs,"* Day 4, 2/27/18).

Ben is also Canadian, which he sees as valuable to his teaching experience as he believes it enables him to engage students in conversations about U.S. political issues from an "outsider perspective" (Interview 1, 2/27/18). Ben does not think that teachers should expose students to their personal beliefs at the same time that he acknowledges the inherently political nature of teaching English. He sees it as his duty to equip students with the skills they need to be competent users of the language rather than create "mini mes" that reflect his own values back to him (Interview 1, 2/27/18). He spoke of this in an interview:

I tell my students, "you guys aren't here to hear my opinions. I'm here to hear yours." And um... I realize at the same time that teaching is a political act. You can't pretend it's not—especially language teaching. But that said, I think there are teachers who—I hope unwittingly—take advantage of their position. I'm not there to create Mini-Mes. And one of the biggest challenges—especially having taught in places in Japan and in the Gulf—um... I've heard a lot of beliefs expressed that I find, in some cases, repugnant. And it leads to the question of well... How do I feel about students using the language I'm helping them work on to express views that I disagree with? And part of it is, it's none of my business. (Interview 1, 2/27/18)

Ben's experiences abroad teaching in environments where students' political beliefs did not align with his own prompted him to reframe his role as a teacher of the English language as just that: a teacher of the English language—the four skills of reading, writing, listening, and speaking in English, and nothing more. Yet at the same time, he acknowledged the political nature of teaching English. Ben did not elaborate on the views expressed by students that he found "repugnant," in this moment, however later on he did give an example of a time in class when students used racist language, and described the way he intervened:

One of the things that came up in the Gulf were my students used the word 'nigger.' And I just redlined. And as I was ranting, I looked around the room and I could just see the shutters going down. And then I talked to other teachers who had heard the same thing and I could see that for the students, some of this was 'Oh, this is how we push his buttons. This is how we get a reaction from the teacher.' And so... instead I backed up a little bit and started connecting 'where is this coming from?' And where it's coming from is the media. And so, I would hear it and still be upset and then [I would ask myself]

‘where is a student who’s not exposed to any of this getting this from?’ and it turns out they were listening to hip hop and rap and it turned into a—while trying to keep my own feelings tapped down, and I won’t even say Socratic because that would be making a big deal out of it, but just trying to ask ‘guys where do you hear this’ and ‘who are you talking to’ and it turned out to be a hilarious exchange in a weird way because when I asked ‘well who’s saying this’ you realize that they’re using these terms to talk about each other: ‘Oh, so I can say it to Oman! Because we’re both Arab!’ No no no, you can’t... but it did become—for a very low level of non-students—it became an exercise in media awareness. I’ve heard students express homophobic remarks and—what do to about that? Again... if you figure out that answer, I will happily buy your book (Interview 2, 3/3/18).

Keeping his own feelings “tapped down”— especially during conversations with students about “controversial” subject matter— seemed to be very important to Ben. Regarding the use of the “n” word by his students, Ben alternated between “redlin[ing] and ranting,” and engaging them in a “hilarious exchange” about their use of the word with one another. Instead of using this as an educational opportunity to speak with his students about racism and the embeddedness of racism in American society, the connection between racism and terminology, and the ways that words can themselves be violent, Ben felt obligated to first lecture and scold students, and then— negating the lecture and positioning himself as once again on “their side” and this as not that big of a deal— he led them in a “hilarious exchange” about their use of the word. By treating the issue flippantly, Ben sacrificed an educational opportunity, and a chance where his expertise and knowledge—not just on the four skillsets of the English language, but on the context of the U.S. and race relations in North America more broadly—could have been put to use and shed some light for these students on the context of a word they were using and appeared to not fully understand. The use of humor, in this instance only served to validate students’ use of the word and demonstrate to them that this was one way to first, get the teacher riled up, and second, get attention from them. This was a confusing way to treat this topic and additionally, it minimized the severity of the word’s use among non-Black individuals.

Ben's statement that in the past, he heard students express homophobic remarks and his shrugging response of "what to do about that?" once again denied both his ability and his duty to speak up in these instances. His statement, "if you figure out how to do that... I will happily buy your book" dismissed his own responsibility for "figuring out" how to teach using anti-oppressive pedagogy, minimized the experiences of marginalized students, and put the burden on someone other than him to solve the problem. DiAngelo (2018) addresses the silence that renders whites' complicit in others' oppression—for example, glossing over a racist joke told at a dinner party rather than speaking out or avoiding naming racism in the workplace to evade jeopardizing one's career or not being seen as a "team player." She prompts, "why speaking up about racism would ruin the ambience or threaten our career advancement is something we might want to talk about" (p. 58). Ben's unwillingness to speak out about racism or homophobia unless it is exhibited in its most blatant form (i.e. directly saying the "n" word, and even then, treating the matter frivolously), demonstrates his prioritization of maintaining his own positive self-image as an easygoing teacher that avoids conflict rather than recognizing the part he plays in oppressing marginalized individuals.

Beyond his experiences teaching abroad, Ben identified the impact of his experiences in grad school in his taking on a facilitator role in the classroom. In grad school, he had "teachers" (instructors referred to themselves as "teachers" rather than professors) who validated all students' contributions and prioritized making everyone feel heard and understood without letting conversations get derailed. His learning about pedagogical theory influenced his teaching practice; based on his experiences as a student and teacher, Ben maintained the belief that knowledge "sticks" better when it comes from a peer versus an authority figure and he modeled this understanding in his teaching. He spoke about this belief in an interview:

It's more time-consuming—the easiest thing in the world would be for me to stand up there and say “well, this is this, this is this.” But every idea about pedagogy says that it sticks better when people hear it from their peers rather than from the teacher. And yeah—maybe you're not getting dictionary definitions—but that's what we're trying to encourage is people using context to figure it out. [There have been times when] I'm not entirely thrilled with their definitions, but I've had to tell myself “Ahh... it's close enough. It'll do.” They've got to have room to figure it out. (Interview 1, 2/27/18)

Ben values his students' self-development and sought to provide them with the room they needed to discover their opinions for themselves; he strove to express his agency through taking a background role and supporting students so that they can engage in this exploration even if this does not lead to “dictionary definitions” of words (Interview 1, 2/27/18).

As a teacher, Ben said his goal is to build an environment where students can share their opinions with each other in an open way that allows for dialogue and an exchange divorced from judgment or ridicule.

Ideally, what I hope to do is create a space for people to talk about these things and hammer them out. I'm often asking students to do things that they may not do in their own language. So, it's new for them and they need space to figure it out. And the easiest thing in the world would be for me to sit there and yammer, especially when they don't know—a lot of times students ask me questions— “what do you think about this” and it's very hard to resist the urge to get on a soap box. Criticizing Trump is like shooting fish in a barrel. It's too easy. And whose good am I serving by doing that? Society's? Or my view of what society's good is? Or my students'? (Interview 1, 2/27/18)

Ben valued providing students with space to figure out their own self-expression and saw minimizing his own self-expression and censoring his personal views as a necessary component to this process.

Similar to Jana, Ben did not express his own views on prejudice and discrimination and avoided “getting political” with students. However, he engaged students in discussions about a number of “political topics” and provided them with a platform for them to express their own views. While Ben evidenced many “blind spots” about his role in maintaining a racial hierarchy, he prioritized students' voices in the classroom, validated their experiences, and allowed them to

take the reins on their own learning and on the direction that the class would take over the course of the semester.

Teachers' Expressions of Cultural Values and Plagiarism

Ben's experiences teaching over the past 26 years, and in particular his experience teaching in Japan at the start of his career as an ESL instructor, shaped how he views his role to students and the ways he conceptualizes agency in the classroom:

Ben: One thing—in Japan was a real learning process because we went over there just green as grass and a few people go over there and it was a two-year drinking expedition and then they'd go back and go into advertising or whatever. Um... but also a lot of people who wound up stumbling into education after that. And so, there was a lot of growth. And one thing I noticed there was—the class was so loose and basically we'd be teaching each other over beers after work about how to do the damn job. But culture questions—my students would just shy away from them. And after—they were getting constantly beat over the head by their Western teachers—English, Canadian, and Americans for the most part. You know, 25-year-olds who—they've got it all figured out. And just hammering these poor folks over the head with the various deficiencies of their culture. And I would see that—so that definitely got me thinking about my role in the class (Interview 1, 2/27/18).

Because of his experiences in Japan having seen teachers shut students down by criticizing their culture, Ben articulated understanding the responsibility he had to uplift students—particularly as they are learning a new and unfamiliar language—and validate their knowledge and cultural values rather than demonizing them or painting them as deficient. In his own class, he showcased this understanding everyday through his actions and his treatment of students as equal players whose contributions were valued.

In the final interview, Ben and I spoke at length about plagiarism, and the intolerant and culturally insensitive responses teachers' sometimes have to it, despite statements to the contrary:

Leah: I think a lot of times students don't understand the difference between direct quoting and paraphrasing.

Ben: Yep. That's right. That happens, or they neglect to put in the citation... and talking to the student—when I mentioned what I thought, he was horrified and I realized—

Leah: -- They don't know! They're just kids, teenagers.

Ben: They are. And I was joking with somebody about this—spotting plagiarism—and I was thinking look, “I think I can spot it” [and the person said] “Why is that?” and I said, “because have you seen what my students write?” Suddenly it turns into a serious academic essay and it's like “wait a minute...” Years ago, when I was in the gulf, my wife did a presentation on plagiarism. And um... some of the cultural points behind it. And East Asian students—especially Japanese, Chinese—that [the idea behind it is], “He said this. And he said it so much better than I could. Who am I to attempt to...”

Leah: It's deference.

Ben: Yep. And for Arab students—and she wrote this when she was teaching in Abu Dhabi—[the idea behind it is,] “Ok, I have found it. That's my research. I went looking and I got this—I got this piece.”

Leah: Here it is.

Ben: Yeah. So again— two different cultural points. And then to see teachers just get so wound up and just give immediate “Fs”—it is not helpful.

Leah: Right. It is the ultimate act of cultural imperialism.

Ben: Yeah. I was looking for something—I don't know if it was background about the book or what, but I did this search and I fell into this cul-de-sac of essay for sale websites... And I was looking at these and thinking you know, here we are: “We don't tolerate plagiarism,” lording this over students who come to this country; meanwhile, American students by the thousands are buying these essays... (Ben Interview 3, 5/15/18).

In this interaction, Ben identified a clear distinction between “spotting plagiarism” and dealing with it in an educative and responsive rather than punitive way. He articulated a need for teachers to better understand their students' cultural and individual backgrounds and knowledge in order to best serve them. This call for an awareness of students' individual knowledge and experience related to plagiarism is echoed by scholars who bring to attention to the fact that students' accidental plagiarism is sometimes not due to cultural differences at all but a lack of practice with writing in the target culture (Wheeler, 2009), which then leads to an over-reliance on patchwriting Li (2012). Because of this, Ben's distinction between “spotting plagiarism” and dealing with it in a constructive way is a critical value that furthers a social justice curriculum.

Similar to Ben, Jana expressed the belief that it is not teachers' place to attempt to change students' opinions and expressed that teachers must be willing to subvert their own societally-constructed beliefs about what is "right" and "wrong" to understand their students' positionings. An example of this belief came when Jana discussed contract cheating and the societal expectations that can lead to various behaviors being deemed "ethical" in one context and "unethical" in another:

I think it's a futile task to try to change [students'] opinions on a lot of these things. I mean, for example—contract cheating. I know I'm not going to change [students'] minds about it, but I hope they do realize that most people in the U.S. are against it rather than living in their own little bubble where everyone thinks it's great. But in terms of changing their minds about things... It's... number 1, I'm not gonna do that in an hour and 15 minutes and number 2—they come from a very different context. And maybe, you know, there are valid reasons why they are cheating from their context. I can't imagine what it's like being an extremely wealthy Chinese teenager. I don't know what challenges they face. I know that when a few of them have been sent home it's like they're being thrown out of the family... So, you know—maybe that's why they're cheating. And I'm not excusing it, but I think we have to recognize that it's a different culture on very deep levels (Interview 1, 2/15/18)

Jana expressed an awareness of the problematic nature of comparing accepted practices and beliefs about contract cheating in students' home countries—where ideas about textual ownership may be different—to U.S. understandings and beliefs about these practices.

At the same time that Jana identified the problematic nature of trying to push one's own cultural values onto students regarding contract cheating, she seemed to have a "blind spot" when it came to responding to instances of plagiarism in her own classes:

There's this whole push this semester to "talk to them [students] about plagiarism." And my argument was, "They know what plagiarism is... They're not new to this." And... we don't need to get into a debate about a string of words that matches another text is plagiarism or not [laughs] Like, it's sort of encouraging them to hold on to non-reality and the idea that everything is negotiable and we are on the same power level... It makes the situation really uncomfortable for me, because I don't want to be lied to. So that was a big issue this semester was plagiarism. I didn't mention that earlier. There were people plagiarizing all the time, people crying, etc... (Interview 3, 5/28/18).

In the above interaction, it seemed evident that Jana was not quite able to see the ways that she was displaying a hegemonic mindset when evaluating students' instances of plagiarism against her own cultural expectations. Her statement that the department's urging of instructors to talk to students about plagiarism "encourage[ed students] to hold onto non-reality" displayed an intolerance for other realities that may exist (i.e. alternate views on textual ownership, for example, which are equally valid frameworks as those that dominate in the U.S). In addition, her statement that teachers' talking with students about plagiarism gives the impression that "everything is negotiable and [teacher and students] are on the same power level" seemed to betray a harsh divide between teacher and student power relationships, which ran contrary to Jana's stated teaching philosophy and to many of her classroom practices. This finding regarding plagiarism warrants further research and investigation, especially as teachers' attitudes towards cultural differences and their representations of students' identities—for example, as "deviant" or "unable to follow the rules" – has significant implications for students' classroom participation and investment in learning the English language (Harklau, 2000).

Further teasing out the above interaction, Purdy (2009) has noted that "ideas of textual ownership and singular authorship [are] privileged by Western culture" (p. 73), and Matalene (in 1985) added that the ethnocentrism involved in evaluating the validity of one set of practices against another is a "less and less appropriate response" (p. 790) to non-Western writing traditions. Whereas in the Western, individualist mindset, plagiarism is seen as unethical and a form of academic dishonesty, for students from Confucian cultural backgrounds—where knowledge may be considered communal property passed down from generation to generation (Sowden, 2005)—copying someone's words directly could be seen as a way to show respect to the original author whose words are thought so widely understood and well-crafted as to be irreplaceable (Chien, 2016; Yang & Lin, 2009). While Jana evidenced tolerance and sensitivity

in a number of her practices in the classroom, plagiarism was evidently an area in which there exists dissonance between her publicly-stated views and her privately-held beliefs, and in this dissonance, her own cultural values, background, and beliefs make themselves known.

Strategies for Creating Context

RQ 2: How do instructors create context around social justice issues for their students so that they can put what they are learning about these issues in the U.S. in conversation with what they knew about them their home countries?

While I did not find that teachers explicitly acknowledged specific methods and strategies with which they engaged to teach about social justice issues, I did notice patterns in their teaching that implied that they did in fact use strategies/methods to teach their students about these topics, whether or not they labeled them as such, and that these strategies aided them in promoting critical thinking in their learners. The primary ways that teachers engaged students in conversations about social justice issues is that they first created context for their students around these issues so that they could understand them not only in relation to what they are learning about U.S. culture, but also with what they know of the values, norms, and habits of mind from their home countries.

They prioritized meeting their students where they were; for lower-level students, this meant making sure they understood terminology and definitions to begin to have a conversation about these issues. Then, they used critical questioning to prompt students to think about social justice issues and put new information in conversation with what they knew previously about a given topic. They created a safe spaced and prioritized validating differences in students' opinions. They also sought to foster awareness in students of the influence of personal and journalistic bias over our perceptions of a given event, idea, or person. Finally, for upper-level students, teachers had students conduct independent research on social justice topics to

encourage them to take ownership over their beliefs, critically reflect on the issue at hand, and gain factually-based knowledge. In the following section, I have discussed each sub-theme in turn and have provided examples that I feel best illustrate teachers' practices.

Creating Connections

One of the ways that instructors created context for their students about social justice issues was to put these issues in the U.S. in conversation with what students previously understood about them in their home countries and to have them compare what they knew from before with what they were learning in class. The first example of this theme comes from Helen, who laid the foundation during the initial class meeting for conversations that would follow by asking her students to describe the cultures of their cities:

Helen: If someone asked you to describe the culture of your city, what would you say?

Chen: The value. Such as, successful—how to treat successful people. This is an important value of my city.

Leo: The tempo of a city... Some cities it's really fast, and other cities it's very leisurely.

Ziyi: Diversity. Different cities have different people.

Helen: Good! Can someone explain what diversity means?

Zoe: A mixture of different cultures, different people have different belief.

Helen: Good, yes. Diversity can be a number of different things, right?

It can be ethnicity, it can be gender—if you identify as male or female, or otherwise—LGBTQ (Class 1, 1/19/18)

By making sure that students were on the same page with regards to their definitions of various concepts—in this case, that of “diversity”—Helen began to lay the groundwork for more complex conversations that were to come later in the semester. In addition, by establishing this understanding and identification of the various components that comprise a given culture, Helen laid a foundation for encouraging students to begin thinking about the differences that may exist between two or more cultures, for example, positionings in the world and social hierarchies. She extended these ideas in the following class periods, when she asked students to think about

cultural values and how these may differ among cultures. For class that day, students had read a book chapter that addressed the “Western” cultural value⁸ of individualism versus the “Eastern” cultural value of being more community-oriented:

Helen: In the U.S., what’s important—when you think about size. The bigger the better, the first the better, you stake a claim, it’s MINE! What’s he saying about Japanese culture? Is the room HIS?

Chen: Group.

Helen: It belongs to the group. The individual vs. the community. So, you can start with an individual story and go from there to understand larger patterns in culture.
(Class 3, 1/26/18)

In this exchange, Helen encouraged learners to see the ways in which smaller stories or occurrences may be indicative of broader societal patterns and to be aware of those connections. However, through this exchange, Helen also contributed to cultural stereotypes about Western vs. Eastern cultures and perpetuated false narratives about both by minimizing their value systems to being “individual” vs. “communally-oriented.” Instead of, for example, using the text as a jumping off point for discussing stereotypes and the ways that individual stories are sometimes generalized to entire groups and cultures and reinforce stereotypes (which may not be entirely untrue, but are incomplete), Helen left the conversation at the level of only discussing what is present on the surface of the text. This excerpt illustrates the necessity of exercising caution when utilizing comparison as a method for teaching about different cultures as stereotyping and generalizations can be the result as opposed to relaying the nuance in cultural difference and emphasizing that intra group differences can be just as if not more immense than inter-group differences, and that individuals in the same culture can be vastly different from one

⁸ “Cultural values” are defined here as the values assigned to a given culture; they are not assumed to be representative of every individual who lives in that culture; instead, they represent broader assumptions about a given culture or society.

another. If this activity had been more cogently centered around SJP, it would have promoted an understanding of these nuances and intra-group differences in addition to inter-group differences.

Students in Ben's class also utilized comparison to create context during a conversation about evolution and the reasons why individuals on different continents evolved varying skin colors as survival mechanisms for the climate. Ben's class was unique in that out of the seven students in the class, there were three continents represented, with students hailing from four different countries. The class additionally comprised graduate students, so Ben was able to take a step back and just act as facilitator a majority of the time, while more scaffolding was required in Jana's and Helen's classes. An excerpt of this conversation shows how students discussed evolution, displacement, migration patterns, and the ways factors have affected individuals' skin color as well as our perceptions of what it means to be a part of a human family:

Saabir: Do you agree with President Obama that Lucy is a reminder that we are all part of the same human family?

Janie: Of course!

Saabir: Of course? Why? But why, if my skin is lighter than hers?

Janie: Because of the evolution. Natural selection, right? Because uh... in the... in your country, the weather is hot, so...

Saabir: So, we became tanned.

Janie: Yeah.

Badrah: Actually, the meaning of Ethiopia—it came from like Greek word—it means “tanned skin” something like that. “Toasted skin”

Ben: Well, if you think of the Greeks—they were right on the water.

Badrah: Yeah, they probably came to Ethiopia.

Saabir: So, you think if you move, let's say you move your husband there and you spend like hundreds of years there, you think after some generations they become black?

Janie: Uhhh not my child

Saabir: Yeah, I said generations

Ben: Not fifteen years [students laugh]

Kameel: I agree that human coming from this one family. They change weather, change food, change place... and not just change 10 years- many generations.

Genji: All humans share the same DNA: about 99 percent. (Class 9, 3/30/18)

By staying in the background and allowing students to work through their understanding of migration, evolution, and being a part of the human family—only jumping in to add a point here

or there or make a small joke—Ben allowed students to take the lead on this conversation and on their own learning. Through their comparison of skin color on different continents, their use of personal experiences and understandings to lend context to the discussion (“the meaning of Ethiopia from the Greek word is...” or “if you think of the Greeks, they were right on the water”), leads them to an understanding about the human family (“all humans share the same DNA: about 99 percent”).

An additional example of the way that Ben aided his students in making connections between what they were learning and their own experiences came on the last day I observed him teach, in which students had read an article about child labor in India called “Live Free and Starve,” a provocative piece by Chitra Divakaruni about a treaty that was passed during the Clinton administration that limited the import of goods from factories where indentured child labor was used (Divakaruni, 2008). The article criticizes the well-intentioned, but—from the author’s perspective—misguided notion that banning the import of goods from these factories helped to “free” these children from the confines of servitude. In fact, the author argues that this bill did more harm than good for these children as it limited their income and thus their ability to feed themselves and their families. Without going hand in hand with educational programs and access to resources that will offer these children a new life, says the author, the bill is harmful rather than helpful. The students and Ben discussed the article and the students put the points the author made in conversation with what they had witnessed in their home countries regarding poverty and child labor:

Ben: Were you convinced by her argument?

Saabir: Yeah, kind of

Badrah: Not really

Jie: Suuuure

Kameel: Yes

Ben: Oh, I love this. We have all the answers. Why don’t you tell us your beliefs—

Kameel, since you were looking at me I’m gonna ask you first. Were you convinced?

Kameel: Not at all. We have no information about where the information came from. Who is the person? Was there a study? Is Nimai real person or not? We don't even know where exactly—where's the place exactly.

Ben: Ok. Badrah, you also said no.

Badrah: Yeah. Well, also there's not much information over here—I know that in general, child labor is one of the biggest problems in the world, especially in India. About like 8 million kids are forced to become an adult before they are actually adults... And I feel like there's no justification for making kids work. They should not have to work. It's not only the kids [who this affects], it's also the society.

Ben: So, then the support that she gives to continue child labor doesn't convince you?

Badrah: Absolutely not.

Saabir: I was convinced.

Ben: Ok, let's go to the other side. "Send the kids to work!" says Saabir.

Saabir: Yeah, exactly... No—I was convinced that if they are unable to get the support to have better education, [having them work is] it's better than having them in the streets and becoming violent, because I've seen this in my country. [Children who are on the streets] really become violent and they're out of control. And there is no government support if they are not working. They'll be selling gum in the streets or selling anything in the streets—this is not the place where—actually, they're earning this money to smoke, to I don't know—to buy some drugs or weapons... but if they can get the help for better education then definitely send them for education but if not, what to do? Let them just stay like [working to help their families.] The other article we read, "What is poverty" – their families are struggling and dying of poverty... so, you're stuck between two places (Class 12, 4/24/18).

Ben used the article as a "jumping off point" for discussing the issue of child labor and getting students to reflect on how they've come to their opinions by helping them make connections between their personal opinions, what they've witnessed in their own countries, what they have learned previously in the semester regarding author bias, as well as the role of privilege in formulating our points-of-view. There still could have been more unpacking during this conversation—for example, of Saabir's comments that children on the streets will "buy some drugs or weapons," as it is unclear if this comment was based on something Saabir had witnessed himself, or based on what he had heard in the media—however, in spite of the need for further reflection and prodding, students demonstrated a high tolerance for ambiguity in this interaction regarding complex problems, as well as an understanding that there may not be one "correct"

answer, especially when discussing social issues with so much intricacy. There exists a lot of grey in discussing social issues, and students began to see that through their analysis as a group in this conversation.

Creating a Safe Space and Validating Difference

Another primary way that teachers engaged students in conversations about social justice issues was by prioritizing a “safe space” with their students. Teachers did this in varying ways—by validating differences in students’ opinions, by using humor with students, and by encouraging students to express their views on a wide range of topics. I defined “Safe Space” as the degree to which teachers’ welcomed diverse points of view and sincerely relayed an active stance of acceptance. In other words, the degree to which— even if a student gave an answer that was tangential or not what the teacher was looking for— the teacher responded in a way that was nonjudgmental and so did not reject the student’s point. In the qualitative data software program Dedoose, I weighed teachers’ responses re: “Safe Space” on a scale of 0-10, with “0” representing complete judgment, a response that “does not welcome diverse points of view and shuts down tangential answers,” and “10” representing “complete non-judgment and acceptance of tangential points as valid contributions and worthy of consideration.” As it turned out, all of the teachers’ responses were coded very highly (as in, they all prioritized the creation of a safe space), so the quantitative element of my coding process was moot. One example of an excerpt that was coded as a “9” comes from Pham, a student in Jana’s class, who put what she was learning about dating in U.S. universities in the course novel *The Idiot* in conversation with her own experiences dating here in the U.S. Both Jana as well as Pham’s classmates supported her and allowed her to have time and space in class to express her views and describe her

experiences without receiving judgment or criticism from either Jana or the other students in class:

Pham: I've been in a complicated relationship for eight months. Actually, it's hard because maybe each of us cannot decide about our future so we just separate and now he has a new girlfriend and I'm still single. And we knew each other when I was in Vietnam, and we still are dating but not officially. We still consider our relationship complicated. Actually, we dated from Vietnam until here because he also study in the same university but he's a junior, and when we came here and had only been with each other for two months, we decided to break up because he said he wanted to focus on his career, future, his goals. And then two months later, he has a new girlfriend

Chen: What's your feeling when he has a new girlfriend?

Pham: I felt sad, upset. I was crying a lot. I went to Orlando for spring break, right? I was on the same plane with him and his new girlfriend.

Jana: So, you have a lot of similarities to the book, huh?

Pham: Yeah, my life is a drama. (Class 15, 3/27/18)

In this interaction, both Chen and Jana validated Pham's experiences by demonstrating active listening (following up with further questions) and sympathizing with the similarities between Pham's experiences and those of the protagonist in the book. Jana provided Pham with the space to share her experiences and demonstrated through her response that others' views/stories would also be welcomed.

Another example of a way that Jana created an open and safe atmosphere with her students was by encouraging them to express candid opinions in class since in Jana's view, "there's just no future if there's no honesty" (Interview 1, 2/15/18). In one of the first larger group discussions of the semester, Jana led a discussion with students about what they feel are the purposes of higher education— if the purpose is a civic one, an economic one, or both— and why they had decided to attend college:

Jana: My last question— I want you to tell me: are you attending college for a civic or an economic purpose? Or both? And tell me a little bit of detail.

Mario: I would say both because I wanna get a good job after graduating—like a job that gives me money. And civic because I want to like—my knowledge—like impacted through the society so people can learn what I know.

Jana: In what way do you want to impact society?

Mario: Don't know.

Chen: I think both civic and economic outcome. I want to make money, but I want to do the right thing. For example, I could have a job about the environment—the environment job could give me money but also, I could do these for the society.

Ziyi: For me, it's more economic. Because I don't know, most of the companies—the first needs to attend for their company is a college diploma. And if your diploma is from a very famous university you can have better salary jobs.

Zella: I think what you want to do changes what your major is.

Oman: I want to earn money and I want to get a better job. And also, I want to do something for the society.

Jana: So, if a lot of you want to go to school for economic outcomes, why do we do so much writing in college? What's the purpose?

Mario: I think it's to improve your personal representation skills. If you want to describe or present something, others can get your point clearly.

Chen: I think it's like the foundations—the basis foundations is required. If you have a strong foundation you can develop the skills and information so you can become more professional.

Jana: Ok, good. This isn't from the article, but it's from my own personal experience: Writing helps you think. It's evidence of your thinking. So, one of the reasons we write so much in liberal arts colleges is that it helps you explain your thinking, develop your logic. Definitely school has a vocational purpose—even I need a job to survive. But also, school is here to help society and help you become a more educated person so you can express your logical thoughts. (Class 3, 1/30/18)

In this interaction, Jana encouraged students to share their honest motivations for attending college, which they told her. Because Jana herself modeled candor for students, this conversation did not result in brown-nosing or students telling Jana exactly what they thought she wanted to hear. Instead, they felt safe enough to share their authentic views—the majority of students said that they are attending school for economic purposes to acquire a good job after college. The creation of a “safe space” necessitates that students feel like they won't be judged for sharing their views; Jana had created an environment where, even by the third class, students understood that there was no single “right” answer that she was looking for; instead, she wanted to hear students' thoughts and valued their contributions and participation. Since students' beliefs that their ideas and contributions in class are important is part and parcel to the creation of safe spaces, Jana's positive reception of her students' voices was paramount to this aim.

An additional example of teachers working to create safe spaces comes from Helen, during a class in which students had watched an excerpt of *Modern Family* that prompted a conversation about the rights of LGBTQ-identified individuals in the U.S. regarding marriage and child-rearing. When a student had a question about this, rather than shying away from the topic, or moving on to the next part of the lesson, Helen leaned in and made sure her students understood the surrounding context of LGBTQ rights in the U.S. that informed the episode:

Benny: I have a question about the gay couple. Are Americans— Nowadays do they still have biases towards LGBT?

Helen: Good question—do Americans have biases towards gay marriage and gay couples having children. Yes.

Lily: Some

Helen: Not all—thank you— but some people of certain religious perspectives think this is immoral. They feel that the bible says you can or cannot do this. But there are different opinions. Different cities have different laws. So, if you go to Oregon...? Portland allows marriage... There's some in the Northeast. Leah can you help me out? The Northeast... I think D.C.? I'm not sure I haven't been paying attention to it recently but it's changing and it's very much on the forefront of some people's minds.

Leah: Gay marriage is legal everywhere in the U.S. after the supreme court ruling in 2015.

Helen: OK. So, it's allowed, whether or not it's socially acceptable. Thank you for clarifying— that was important to clarify. There are many people that would also say “Okay, they can have a relationship but not get married.” Or, “they can have a relationship and get married, but they shouldn't have children.” So, there's a lot of opinions about this. (Class 18, 4/3/18)

In this excerpt, Helen attempted to create a safe space by engaging with Benny's question, and she was transparent in her own lack of knowledge on the subject. By admitting that she hadn't paid much attention to it lately and asking for clarification from me, she demonstrated to students that it is okay to have questions and it is okay to not have all the answers and instead ask for help. Helen modeled transparency and candor when it comes to knowing what we don't know and owning that so that we can learn.

An additionally important practice for engaging students in difficult conversations was for teachers to validate differences in students' opinions. In the beginning of the semester,

teachers practiced doing this themselves with their students, and by the end of the semester—based on teachers’ modeling— students had become competent creators of a validating and mutually supportive atmospheres in which they validated differences in each other’s opinions as well. An example of this sort of teacher-modeled peer-to-peer validation comes from Ben’s class, where students hailed from China, the U.A.E., Ethiopia, and Palestine, and subscribed to a wide variety of belief systems, values, and creeds:

Saabir: Next question: do you agree with the religious explanation of human creation and why?

[Ben whistles]

Badrah: This is an open question, you can just give your opinion.

Genji: I believe maybe aliens created this world [class laughs]

Badrah: So, do you believe in fact, or fairy tale?

Kameel: I don’t know, it’s like—the idea...

Saabir: It’s not like you’re going to hell for your view

Badrah: Jie, what do you think?

Jie: Science.

Saabir: So, you don’t believe in religion.

Jie: No, don’t believe.

Ben: Is it possible for there to be a bit of a mix? I say that because... one of the theories is that— if you believe God created earth in seven days... but then I’ve heard some people talking—some philosophers say, for example— “yeah, but how long is a day.” One day could be a million years.

Saabir: Yeah, this is actually what the Holy Book is stating. That the day for God is not our days.

Ben: It’s not like God says “Oh, five o clock. What a day” [class laughs]

(Class 9, 3/30/18)

In this moment, Ben used strategic questioning as well as playful humor to validate students’ contributions and prompt them to go a bit deeper with their thinking and consider the ambiguity that may exist between religion and science when viewed in a certain light. Over the course of this class period, students continued to come out of their shells a little bit on the topic of religion and express curiosity to each other about their beliefs:

Jie [to Badrah]: Can I ask about your religion?

Badrah: I am Christian.

Badrah [to Jie]: If you don’t mind me asking, do you have any religion?

Jie: No.

Badrah: So, you are Atheist?

Jie: One is not the other... I don't think the Chinese religion has some uh... I don't know the story about it.

Genji: There are large Christian—

Badrah: Taiwan has religion. Taiwan is different.

Saabir: If you don't have religion, what's it called?

Badrah: Atheist. Well, some people argue that atheist is also religion. Atheist or... Agnostic? What's Agnostic?

Ben: "A" means none. Asexual—without sex. Amoral—somebody who doesn't have any morals. Not bad morals, just no morals. And "theism" is god. So A-theist—no God.

Badrah: How about Pagans?

Ben: Pre-Christian. Pre-Islamic. I don't know about—like where you have the Romans believe there are different gods. You have a god of the underworld, a god of drink, a god of beauty...

Badrah: Yeah.

Ben: Agnostic means you believe in something. Something is out there.

Badrah: A higher power

Ben: Yes, but we don't know what it is.

Saabir: I'm Agnostic.

Janie: So, if someone believes in aliens, she is Agnostic.

Ben: Uh no that's different. Something's out there, and they're in a flying ship. No, that's a different one. I don't know what to tell you. [Janie laughs]. What'd you say Kameel—4,000 religions?

Kameel: Yeah, 4,200. All over the world (Class 9, 3/30/18).

In this interaction, Ben gave students the space to talk openly and candidly with one another about their religious views, and come to understand each other and their beliefs in ways they may not have been able to had this conversation not occurred. Ben promoted a welcoming class environment and a safe space that did not shut down any interactions or label anything as "off limits" to discuss and instilled in students a sense of empathy for one another and an understanding of each other's shared humanity. In addition, Ben provided students with useful background information on the etymology of the word "Atheist" that can help them as they encounter this word – and others with the same prefix/affix in the future— to be able to interpret and understand these words' meanings. He did not sacrifice his view of himself as an English teacher—one who deals with words on the page and in the air—but neither did he refuse to deal

with the more complex ways in which English can be used, and the mutual meanings it can create.

For students who were at lower levels of English language proficiency, teachers used a number of tools, media, and strategic partnerships to engage their students in conversations. For example, teachers partnered higher-level students with lower-level students for a given activity or they gave students a worksheet to go along with a reading or video that allowed them to work at their own pace and engage with the material in a way that was suitable to their level. Helen spoke of her own strategies for engaging lower-level students in conversations about implicit bias and connecting this to issues of prejudice and discrimination through using TV shows that demonstrate some aspect of this, Helen would strategically pause the show at certain moments to recap the plot with students and make sure everyone has understood the main points of what was going on:

Some of them had already heard [about implicit bias] a number of times- I think in TV and Culture they bring it up- and reading level 5 we bring it up, writing we bring it up. So, if they've been in our program they've heard it. But if they haven't, then it's a new term. So, I recycle, I recycle, I recycle. And because I'm also working on listening skills. I mean you see- I start a video, I stop it. I've found that afterwards- you saw the one class I thought they'd be able to get the content from the video it was really short- and I asked them to speak and they had nothing to say. So that was a moment of... "Oh, whoa, stop. I can't move forward." Right? Because they don't have the language yet to be able to speak about it. I don't know if they have the concepts. So that's one of the things- just doing the vocabulary. If I had the time [laughs]- which I can never find- I think I would do the vocabulary beforehand and pre-teach it. But these videos are also teaching it. So, listen/watch, stop, talk about it. Go forward. Talk about it. Over and over. And then replaying [the video] so they hear it again (Helen Interview 1, 1/30/18)

The ways that teachers scaffolded their content for lower level learners really depended on the context, the teacher, the students, and the subject matter, but I found that teachers were able to engage students in these conversations even if they were at a lower English language level by focusing, for example, on terminology and defining concepts. An example of this came from Chen in Helen's class, who, on a day when students were giving presentations on the deep and

surface culture aspects displayed in TV shows, asked a question that was prompted by a discussion of stereotypes about LGBTQ individuals in an episode of *Modern Family*:

Chen: By the way professor, I still have one more question.

Helen: Yes!

Chen: Do people who are LGBT do they prefer that we call them gay people or lesbian people or prefer like homosexual? Because that confuses me.

Helen: I think often that preference depends on the individual.

Chen: You just ask them?

Helen: Right. So, I have a close girlfriend and she says, “Just call me gay—not lesbian—just call me gay.” But I’ve asked that same question because I have at times not been sure, so it’s okay to not be sure and most people will be accepting of you just asking: “hey, what do you prefer?”

Chen: We should ask that?

Helen: If you’re close to them, it’s not a problem to have that conversation so that, you know, it’s just part of being friends. (Class 18, 4/3/18)

Helen embraced this “teachable moment” related to social justice concerns and her role as an ESOL teacher by helping to clarify both terminology as well as behavioral expectations for Chen when it came to making his LGTQ friends feel safe and welcome. She did not presume to have all the answers, but rather used her personal experience as a jumping off point to encourage Chen to talk to the individual in question about their preferences so as to avoid making generalizations or assumptions about the way they identify. This engagement added to Chen’s foundation of understanding about this topic that may help to guide future interactions. Helen normalized the topic by positioning the act of asking about terminology preference as “just part of being friends,” and so took something that might have been unfamiliar and may have felt “unsafe” to Chen, normalized it, demystified it, and in the process, made it safe and accessible.

Critical Questioning

The most revealing response to my question about the “methods and strategies” teachers use to instruct on social justice issues to their learners came from Ben, who during our first interview responded in the following way when asked about this:

Ben: [pauses] Strategies?

Leah: Yes

Ben: [laughs a deep belly laugh]

Leah [trying to save the question]: So, like I've noticed that you use a lot of articles in class.

Ben: Yes. Well, being a reading class, it's gonna happen that way. [L cringes] But how to approach these things... Strategy implies that there's a method [laughs again].

(Interview 1, 2/27/18)

As Ben reacted this way to my question, I realized that I was perhaps not asking the right question; assuming that there is a set of methods that exist “out there” waiting to be discovered to teach about these issues may be naïve and overly-simplistic, when perhaps the process is much more internal and initiated from the inside out through a teacher's own transformation. However, even though instructors did not identify specific methods that were used to instruct students on these topics, I did notice patterns of behavior and practice in which teachers engaged that served the purpose of promoting an understanding of and sensitivity to social justice issues in their learners. In the qualitative data coding software I used, Dedoose, “Critical Questioning” was the most frequently used code, being used to code a total of 108 excerpts. So, while the “strategies” instructors used depended on both their personal values and knowledge of as well as the course that was being taught, a common feature of all the classes was a focus on activities, readings, and conversations that promoted critical questioning in students, which laid a necessary foundation to being able to discuss social justice concerns.

Ben, for example, from the very beginning of the semester, provided his students with the “P.I.E.” method for reading texts to uncover the persuasive, informative, and/or entertaining purposes of it. This skill helped students to go beneath the surface and better deduce the author's underlying intent for writing something. During an interview with one of Ben's students Sarah, for example, she expressed how the P.I.E. method has helped her to be more critical when engaging with texts and has changed the way she approaches reading and participates in class:

The skills Ben helped us get in this class were great. For example, the P.I.E., so, it means “persuade, inform, and entertain.” This is the purpose of why the author writes this book. I think this is really helpful because once you understand the purpose of the author—why he or she wrote this text—it helps you to understand better about the article or book. And something that impressed me the most about Ben’s class is that he—because, you know, I’m from China—previously, most of my teachers, and even those teachers from U.S. that taught me in universities, they didn’t tell us how to critically read an essay or a book, but Ben has been doing that all the time. I think that’s really important because previously I just tried to appreciate everything someone said, but now I can critically analyze everything. This is really helpful for my critical thinking. (Sarah Interview, 4/27/18)

Kameel, another student in Ben’s class, also described the ways that learning about the “P.I.E.” purposes of texts helped him to be a more critical reader and participant in class discussion:

Kameel: Through this method, I can know who wrote this essay or article. I will think about the author or the publisher—magazine or newspaper or wherever—and then I will think about the main idea and the topic of the essay. So, before I read anything, I will just consider, “Who wrote this? Why did they write it? For what? For who? From where? Where exactly? From New York Times? Or Wall Street Journal? What does that tell me?”

Leah: Do you think this method has helped you with your critical thinking?

Kameel: Of course. Before, when I read anything, I just read it and took the main idea. But I didn’t know what was inside the article or what was inside the essay. Now, I know a lot of things—what’s inside. Did the writer want to imply something? Or inform me some idea? That’s not appear for everybody. Sometimes the author writes something for specific people. So, a lot of people can read this thing but not all of them can understand the main idea of that—the underlying idea.

(Kameel Interview, 4/24/18)

Both Sarah and Kameel identified the P.I.E. method as having aided their ability to critically engage with texts. So, even though Ben himself did not identify any specific strategies or methods he used to instruct his students on social justice issues, he equipped his students with the tools they need to decipher and critically examine these issues on their own—both in his class and in other classes throughout their experiences in graduate school and beyond.

Another way that Ben promoted critical thinking in his students about social justice issues was to draw their attention to the etymology of certain words/phrases and get students to think about the origins of certain ideas and terminology. One example of this came in class one

day when Ben and his students were discussing their course novel, *The Beautiful Things that Heaven Bears* which takes place in Logan Circle—a neighborhood in Washington D.C. that has changed a lot in recent years due to gentrification:

Ben: Gentrification [writes this word on the board]. What word do you see in there?

Badrah: Gender?

Ben: Gentry. Gentleman. Making something upscale, higher class. So, who changes [these neighborhoods]?

Kameel: Wealthy people?

Jie: Government?

Ben: Wealthy people move in. What happens to the people who live there?

Janie: They have to move. They can't afford it anymore.

Ben: Exactly. In many places this means that Black populations and immigrants are replaced by whites.

Badrah: Yeah, I used to live with someone from Logan Circle and they say they experienced this change. (Class 3, 2/20/18)

In this interaction, Ben used the tool of drawing students' attention to the origins of the word—"gentry," "gentleman"—to help them to see the association between wealth, privilege, and the subsequent "pushing out" from these neighborhoods of those with lesser means and influence. Ben encouraged students to not only use their critical thinking skills about social justice concerns, but also added to their linguistic repertoire by creating a lasting impression of the origins of this word and its associations.

Jana also evidenced placing a high value on helping students to develop their critical thinking skills and encouraged them to see the ways that social justice issues affect their lives, whether or not they initially believe that to be the case or see the relevance in their everyday experiences. An example of this comes from one day in class in which Jana had students take a political typology quiz to see where they lay on the "spectrum" of political beliefs. The students had taken the quiz at home individually, and then the next day in class they took the quiz together, learning that as a class their beliefs were largely "Centrist" in nature but fell closer to

the “Liberal” end of the spectrum. After they took the quiz, Jana had students participate in a class discussion, asking them to consider the following questions:

- *Who should determine what is taught in a university course?*
- *Can you learn from a professor that you disagree with?*
- *Have you ever seen evidence of politics in the classroom in your own country?*
- *What would you do if a professor taught something that you thought wasn't factual or well-reasoned?*
- *Is it important for the professor to teach contemporary public opinion?*
- *What are the consequences of not allowing enough academic freedom?*
- *Do you prefer to socialize with friends that share your political views?*
- *Are you interested in American politics?*
- *Do you think debating about politics is invigorating or draining?*
- *How would you characterize [U.S.A.] University, liberal or conservative?*
- *Should subversive organizations be allowed to operate on campus as student organizations?*
- *Should professors be allowed to teach against official government policies?*

Throughout this conversation, Jana encouraged students to not only think critically about the questions at hand, but also consider how they related to students' own lives. When Jana asked students about which of the aforementioned questions they had the strongest opinions, for example, the following interaction took place:

Ziyi [whispering to her group]: I don't really care about political issues.

Jana [walking by the group]: Why don't you care about political issues?

Ziyi: I don't think it's necessary for me to know... I don't need to know about it. But I think with Trump, now for international students it matters.

Jana: Ok so you do care.

Ziyi: A little bit.

Jana: You care about the parts that affect you.

Ziyi: Yeah. [laughs]

Jana: I don't think you're alone in that. Most of us care about issues that affect us.

(Class 13, 3/20/18)

By providing her students with discussion questions that encouraged their autonomous thinking— and also pushing Ziyi to consider how politics affect her everyday life as an international student, even if she didn't initially think they did— Jana fostered an environment of criticality and connection.

In addition, by pushing Ziyi to look a bit deeper than her initial claim that she doesn't care about politics and affirming that "most of us care about the issues that affect us," she kept the door open for Ziyi to further invest herself politically down the line. An additional "strategy" Jana employed during this conversation was to play Devil's Advocate on a number of points to encourage students to dig deeper and foster their critical thinking. One example of this came after Jana asked students if they thought that teachers should be allowed to teach against official government policies:

Pham: I don't think so, no.

Jana: Why not?

Pham: I think it's sensitive. And if the professor is trying to teach against – I think this is the policy and the professor knows they have to follow it.

Jana: Ok, so they have to follow it to be polite?

Yousef: The professor shouldn't be allowed to teach against the government because maybe there's some students who may agree with this professor but there are some students who disagree, and this will create groups in the community and this will create some problems. But if they teach with the government the community will be stronger.

Jana: That's an interesting argument.

Mina: I think teachers can be against it themselves—they have their own beliefs— but they shouldn't TEACH students to go against the government. If they teach it, then the students will believe them.

Jana: But isn't that the students' choice? Whether to believe the professor or not?

Mina: I think most professors usually weight more

Jana: Ok so professors' opinion may have more weight

Yiwen: I have a question. What's a way a professor could teach against?

Jana: Do you remember a few months ago when President Trump—well actually, this is a clearer example. There is a proposal to create a wall between Mexico and the United States. A physical wall. Do you know that? I think most of you know that. And this is a part of government policy now, well, it's part of the dialogue—they're talking about it. And it's a part of the president's official policy also. So, one example of teaching AGAINST official government policies would be debating about whether it's a good idea to put up the wall or not. And maybe the professor thinks it's not a good idea to put up the wall and he's telling students why. So that would be one example.

Yiwen: I think the professor should be allowed. And even they are allowed, not every professor will do this and teach this. And also, if the professor teach against the policy, they just— for me—it just let me to look at another—have another—just stand at another point to look at this this problem. And also, I think everyone—their opinions have their bias.

Zhuang: I agree. Every professor has their own opinion. America is a free country, everyone can have their own opinion. And especially for education, we should maintain the intellectual diversity. It's because—we need to hold the government accountable and also give students' different perspectives. If we only have one perspective than the students will be stuck in their own bias because they cannot see another point of view. (Class 13, 3/20/18)

By prompting students to consider an alternate point of view—the idea that professors could teach against the official government policy and students could still maintain their own beliefs after having been informed of another way of looking at the situation and/or another set of values—Jana complicated her students' thinking about a social justice concern—freedom of speech and academic freedom.

Awareness of Journalistic and Personal Bias

Helen helped her students develop their critical thinking skills by raising their awareness about journalistic bias in the media, and also reflecting on their own personal biases and the ways that these—if left unchecked—can influence our perceptions of events, people, and ideas. One example of this came on a day when Helen utilized different newspaper articles that discussed the same event—the shooting of Michael Brown—to demonstrate to students the influence of loaded and evaluative language on how an audience interprets a given event. The two articles students read for this activity were as follows:

Version 1:

“Riots broke out last night over allegations that a police officer wrongfully shot an unarmed African American man after he had committed a strong-armed robbery at a local convenience store. Police responded to the rioters and looters with tear gas, while rioters threw Molotov cocktails. ‘It was like a war zone,’ said one community member. The rioters are angry because they believe that race was a factor in the shooting, but the police department has stated that investigations are ongoing.”

Version 2:

“Police arrested and used tear gas against peaceful protestors last night. The protests were in response to the death of Michael Brown, an African-American teenager, who was shot and killed by a police officer when he was stopped for walking in the middle of the street. Brown was unarmed at the time and was shot 6 times, twice in the head. The police have not yet released the name of the officer involved in the shooting and he is currently on paid leave. One of the protestors described what happened: “We were peacefully protesting and the police attacked us with tear gas. People started running. There were children there, and there was no reason for this kind of police response.” (Class Material, 2/2/18)

The students and Helen then unpacked the implications of word choice and framing in these two excerpts in the following interaction:

Helen: Let’s start over here [indicates group that read first paragraph]. What’s this one about?

Ss: Cops and a riot.

Helen: Cops and a riot. And who?

Hao: African American man.

Helen: Right. And what are they saying happened?

Chen: It’s an “allegation”—not proven.

Helen: Right [T writes “Allegation” on board and next to it, “Unproven accusation”] Ok.

So, these people over here are saying his shooting is an “unproven accusation.”

They put something else in quotes too... what were they describing?

Jiao: The protest. They said it was “like a war zone.”

Helen: “Like a war zone,” exactly. Why were people angry?

Chen: Because of race

Helen: They think racism is a factor in this, right and the response to this was “but investigations are ongoing.” Now this side [indicates students who read second paragraph]. What’s this one about?

Tan: Police. Peaceful protestors.

Lily Mike Brown.

Helen: Ok, so this time, we have a name. How is it different to say a name versus just saying “African American man”?

Lai: Ethical.

Helen: Ok, interesting—so you think there is a tie in there to ethics with telling his name. What is the difference between saying someone’s name or not? Do you feel closer to someone when you know their name versus just saying “that person”?

Benny: Yes. It can make us know their humanity.

Helen: So, it humanizes them. It makes us feel empathy for him and to recognize ourselves in him. How did they describe Michael Brown?

Lai: Teenager.

Helen: Do you have a different perspective when someone is described as a “teenager” instead of a man?

Ss: Yes! (Class 5, 2/2/18)

The students and Helen went on to discuss the rest of the differences in framing between these two paragraphs, addressing the significant impact of using descriptors like “rioters and looters” versus “peaceful protesters” in altering interpretations of the event and those involved. They also discussed the substantial differences in relaying the event Michael Brown was involved in prior to his shooting as a “strong armed robbery” versus being “stopped for walking in the middle of the street,” as well as the differences in describing his being shot versus his being shot “six times, twice in the head.” Through discussing the significant impact of word choice on meaning making and constructing “Truth,” Helen arms her students with critical knowledge of how to identify bias in reporting and deconstruct media messages that otherwise may remain veiled.

Ben also utilized comparison of two articles that discussed the same topic to expose his students to information about bias and the power of evaluative language to hold a strong influence over an individual’s perceptions of a given event. One day, Ben had students read two separate articles that discussed the effects of gentrification on the community in Washington D.C. The first article students read was called “My Love-Hate Relationship with Gentrification” by Megan McArdle, and the second was called “Family-Sized Units, Trader Joe’s and a New Hotel: The Georgetown Rundown” by Nena Perry-Brown. While the first article engaged with the contradictions of gentrification—the families that had been pushed out as a result of housing prices going up, for example—the second article was framed more in terms of the perceived benefits that gentrification offers—better grocery stores, hotels, coffee shops, and other amenities that are now present in Georgetown. The second article, as would be expected, did not use the term “gentrification” to describe what was happening to the community. Students discussed the word choice and the two articles in class:

Ben: What are some differences in the articles about gentrification?

Badrah: One is positive, one is negative. One is encouraging of why it should happen.

Kameel: One is with emotions and one is without. One has a lot of sympathy and one is for the sake of doing business.

Genji: Things aren't affordable. It make house prices go up.

Ben: Ok. What's the focus of the second article?

Jie: Real estate.

Ben: Right. Encouraging you to buy a house there, right? So, the purpose is to inform but also persuade right? Showing you it's not too expensive.

Badrah: It's still under gentrification so you can have a good catch.

Ben: What possible biases are there [in the two articles]?

Badrah: In the first article, "once rifled with drug abuse and prostitution..." I'm sure not everyone there was a drug dealer or a prostitute. They might be like poor families in that neighborhood. So, it's just... that's what people think is there but there are actually low-income families who live there who are trying their best and this is making them leave.

Ben: That's a very good point. (Class 4, 2/27/18)

In this interaction, Ben encouraged students to consider the different focuses of the two articles as well as their possible biases. Students themselves drew attention to the word choice used in the first article and were critical of the author's assumptions about the people who used to live in this place ("I'm not sure everyone there was a drug dealer or a prostitute"); they demonstrated moving away from needing heavier scaffolding from Ben to "see" these issues, towards being more independent thinkers and critical analyzers of texts on their own.

Jana helped her students develop their critical thinking skills by having them conduct autonomous research and presenting their findings to one another in class. In this way, students not only did their own inquiry into social justice issues and formulated their own opinions; they also enhanced their critical thinking and English language skills in the process. One example of this independent inquiry came from a day when Jana had students research student protests on university campuses around the U.S. to find out a) what prompted these protests; 2) what the outcomes of the protests were; and 3) what the surrounding sociopolitical contexts of the event were. Students used Google Slides to design their presentations in class, and each student participated in presenting their findings. It was not uncommon for Jana to have her students conduct research about various topics and then have them present on their findings to one

another in class. One of the values Jana expressed as an instructor is that by the time students left her class, she wanted them to be comfortable participating in class discussions and contributing their own ideas as well as being responsible for completing their work:

My goal as a teacher in this class is that students will be able to function actively in a classroom in terms of not cutting corners; my idea is that it should fairly closely replicate a lot of the challenges they're going to face in regular classes. For example, having to read texts and not having the benefit of the teacher telling them all the answers. I want them to be self-reliant and self-sufficient and organized, and able to cope with a lot more ambiguity so that when they are in [their major] college classes they can feel like they've done that before. (Jana Interview 1, 2/15/18)

By having students conduct independent research on a number of different topics to develop their own thoughts independently of what she could tell them through a PowerPoint and by having them participate in and even lead group discussions, Jana supported learners' development of tolerance for ambiguity and also modeled social justice pedagogy in her democratic treatment of students as competent, capable, and contributing individuals.

Privilege, Power, and “Handling Grey”

The third theme I identified in this study was related to dynamics of privilege, power, and “handling grey.” I was interested not only in the ways that teachers’ own privilege “showed up” in the classroom, but also the ways they encouraged their students to examine their privilege, as those with means to seek university education at an internationally-acclaimed, private university. I found that teachers did this in a few primary ways—they positioned students hypothetically to privilege, thereby making these conversations less threatening since the privilege being discussed was theoretically someone else’s and not their own. In addition, teachers sought to complicate identity for students by demonstrating that identities are complex and layered. The way that this topic was broached, however, may have solidified in students’ minds that “all identities are complicated,” thereby missing an opportunity to point to the distinct ways that some people experience marginalization on the basis of the “intersections” of their identity, while others do not.

Hypothetical Positioning

While instructors did not often explicitly encourage their students to reflect on their privilege, there were a number of instances in which they did ask students to imagine they were in someone else’s shoes—someone with either more or less privilege than them—and used this “hypothetical positioning” as a jumping off point for students’ personal reflection about their own statuses and opportunities. One example of this hypothetical positioning came in Ben’s class, during a day when students were discussing the article commented on earlier in this manuscript— “Live Free and Starve”— that deals with child labor laws in India and foresees that restricting imports from countries that support child labor would do more harm than good if it

does not come hand in hand with educational programs and support for these children and their families.

In the article, Chitra Divakaruni, whose family was among the elite in India, relays a story about a young boy named Nimai who worked for her family when she grew up in Calcutta. The boy was treated well, she said, eating the same food as her and her brothers and being given new clothes on Indian New Year. While the author admits that this was “hardly a desirable existence for a child,” she insists that Nimai “walked a little taller” and had a “certain pride in his eye” when he passed children in his village who, from lack of food, displayed distended bellies and ribs sticking out of their shabby clothes. The author then mused about the opportunities Nimai would have been denied had there been child labor laws in place that prevented him from working for her mother. Ben and the students discussed the author’s arguments, as well as the role of her social status in India that allowed her to make these arguments from a comfortable distance:

Ben: So, did Divakaruni’s support convince you?

Saabir: I agree with what Badrah has said that it’s unfair to send them to work at this age, but at the same time, you have to provide them better education. If you are unable to do this—what’s the solution?

Ben: Ok. How about potential biases of the author?

Jie: She’s only talking about her own story, not other stories—for example, some parents make money and they want to make more money by sending their children to work.

Saabir: She also talks about one country, she talks about the [United] States. As if the [United] States is using the third world countries to produce products at a lower cost.

Ben: Right... There’s about ten things I want to say but we’re not here to listen to me.

Janie: No, please say something

Kameel: Yeah.

Ben: Well, I think about potential biases—her experience as an upper-caste Indian. Is she feeling some guilt—the desire to show, “Oh, when they work for me, they’re treated well”? If every child in India could work for Divakaruni’s family, that would be great.

Badrah: She sounds very privileged.

Saabir: Yeah, she’s telling that they offer them the same food, the same blah blah blah... I doubt that if you get someone like this to work—you’re not adopting a child!

You're getting someone to work for you. You wouldn't get everything as good as your children. This is maybe exaggeration.

Jie: Yeah, or... How many families are like hers? She maybe does not understand how most of these children are treated, because of her experience (Class 12, 4/24/18).

In this interaction, while Ben did not ask students explicit or heavy-handed questions like “How has your own privilege influenced your life and the experiences you have been afforded?”; however, he still created an environment in which the topic of privilege was considered, and students engaged with the idea that how one is positioned in society influences the lens through which a person sees and what may remain hidden without careful and intentional examination. In addition, the exercise of having students consider someone *else's* privilege—someone who is at a safe distance from them— may be more productive in encouraging them to consider their own positioning as it does not attack their self-concept or force students to do more self-examination than that for which they are ready. Each student can engage with the topic of privilege to the extent that they are ready to do so and extend beyond their comfort zone as much or as little as they are capable of doing in that moment.

A more explicit example of an instructor who had students actively consider their own privilege and the ways that actions are connected to awareness came from Jana, who engaged her students in a conversation about a protest that happened in Canada over a Tim Horton's—a coffee and donut shop— that had taken away workers' benefits after an increase in the minimum wage. Discussing this protest and customers' response to the protest (many customers ignored it and continued to frequent the establishment), Jana asked students to consider what they themselves would do if they discovered that at the Starbucks across the street from the building where they attended her class, workers were being mistreated:

Jana: What did they say about customers' faces who continued to frequent the Tim Horton's?

Yiwen: “They were hiding their faces”

Jana: So, what does that tell us?

Yousef: They feel ashamed for going in there.

Pham: Maybe because the customers don't understand the feeling of the worker and that problem doesn't happen to them so maybe they don't want to stand up for the worker or they don't know how to do that

Jana: Maybe they don't empathize with the worker. They recognize it's a problem, but they can't empathize.

Zhuang: They have work to do

Jana: We all have work to do. I have a question for you. Imagine there was a workers' strike at Starbucks across the street because the workers weren't being paid fairly. Would you not go get a coffee there or would you keep going there? Raise your hand if you would still go [majority of students raise their hands] raise your hands if you would stop going [3 students raise their hands]. Ok, so you understand what it means to have a hard time empathizing if you don't experience it yourself.

(Class 18, 4/6/18)

In this interaction, Jana attempted to show students the ways that they may be complicit in others' oppression without even realizing it. While she did not directly ask students questions about their social status in their home countries (which would be awkward and isolating and would likely shut down a conversation before it could begin), she instead asked them to think about something hypothetical, which is generally less threatening than approaching a sensitive topic personally. In spite of the general indirectness/hypothetical positioning of the interaction, though, she did not let Zhuang's comment that "They have work to do" slip by unnoticed and immediately reframed it by responding "We all have work to do." She encouraged students to see themselves in the ashamed customers at Tim Horton's by asking them what they would do if a similar situation occurred at their favorite Starbucks, and in-so-doing, made the story real and applicable to them.

Critical Incident Cards are communication tools that have been used in cross-cultural trainings to identify cultural differences that may cause misunderstandings and to increase "awareness and understanding of human attitudes, expectations, behaviours, and interactions" (Apedaile & Schill, 2008). In one of my graduate classes—Intercultural Communication—we used these cards to consider the culturally-determined perspectives and values that impact the

way a given interaction plays out in various cross-cultural contexts. An example of a situation that may appear in these cards from Apedaile & Schill (2008) is the following:

Irene and her husband recently met a couple that had just immigrated to Canada. Irene and her husband were having a party at their house, so they decided to invite their new friends. When the couple arrived, there were three other couples there already. The man entered and shook hands with the men but not with any of the women. Irene was insulted (p. 57).

As a pedagogical tool, this “incident” would be used as a jumping off point for generating a discussion about why the incident occurred, what the basis for the misunderstanding was, and how different players could have responded differently to demonstrate sensitivity towards their cultural differences. In a similar vein, Jana asked her students to consider the protest at Tim Horton’s and the customers’ responses as a way to lead them to the question of how they would respond if a similar workers protest happened at the Starbucks they often frequent across the street. Approaching the subject in this way allowed students to discuss these topics from a comfortably safe distance; presenting the actions of Tim Horton’s patrons as a “jumping off point” for a discussion about putting one’s values into action prompted students to consider their own privilege from a slightly removed plane.

“Complicating” Identity

As language can be separated from neither culture nor identity (Hawkins and Norton, 2009), another way that instructors approached the topic of privilege was to have students reflect on the multiple components of their identities—their ethnicity, the language they grew up speaking, and their identifications with the label “English Language Learner,” for example—and the ways that these identities lay the foundation for their experiences of the world. Rocha Pessoa and De Urzeda Freitas (2012) have discussed the importance of language teachers’ acknowledgement of students “positions and academic voices” (p. 753) and of engaging with

students as complex actors who are products of their environments, backgrounds, and subsequent opportunities. Harklau (2000) has additionally discussed the importance of ESL students' examining and critiquing institutional representations of ELLs, so that these representations may be recreated in their own image. During multiple days in class, both Jana and Ben discussed the concept of identity and how contemporary understandings of this concept considers the intersections of individuals' multi-layered selves as complex, layered, and always changing (Zembylas, 2003) as opposed to singular, one-dimensional, and static.

Ben discussed the concept of identity in his class by having students develop "Word Clouds" to represent how they see themselves. He first asked students how they identify, and then provided his own Word Cloud as an example to initiate this conversation:

Ben: What's your identity?

Jie: Chinese

Badrah: Mother

Janie: Lady

Genji: Girlfriend

Saabir: Student

Kameel: English Language Learner

Badrah: Ethiopian

[Ben writes on the board "WordArt.com." He opens up a document and shows students a word art document he made that has a compilation of all of these pieces of his identity.]

Ben: What do you see?

Badrah: Canadian

Janie: Dog Owner

Kameel: Sports

Genji: Teacher

Janie: Vancouverite

Ben: My students [at the other university] pointed out—I didn't write "man."

Kameel: You said "big guy"

Ben: That's right. That's because—so you know when you go to the store and they say "one size fits all" [eyes widen and he shakes his head. Students laugh] (Class 3, 2/20/18)

While in this interaction, Ben apparently sought to open up a deeper conversation about identity and what it means to have multiple components to one's "self," he missed an opportunity to have

students look more deeply into the aspects of identity that position one as privileged or marginalized in society. In addition, this lighthearted treatment of identity seems to indicate that all of one's identity is self-determined and chosen by the person him or herself. This ignores the ways that many people (due to their race, class, gender, or ability, for example), cannot "try on" different identities but rather are marked by society due to physical markers they cannot take off like a t-shirt.

According to Maurianne Adams & Lee Anne Bell (2016) Social Justice Education, "needs a pedagogy that creates learning communities where members share and learn from each other's experiences, reflect on their own and other's experiences to make sense of larger structural systems of advantage and disadvantage, and create new meanings for themselves" (p. 29). Because Ben did not engage with the ways that identity is directly connected to systems of advantage and disadvantage, he missed an opportunity to engage students with this topic at a deeper level and, through considering oppressions others experience on the basis of physical traits like race, create new meanings of what identity means and the limitations of "self-determination."

Jana also had students reflect on the multiple components of their identity in class. She initiated this conversation after a day in class when students had been discussing diversity in higher education and how this concept has changed over time to include a wider array of characteristics:

Jana: Do you remember what we talked about last time regarding identity and how the idea of identity has changed over time?

Mina: Multiple. A person can have multiple identities.

Jana: Right, so something they said in the text is it's common for people to identify with multiple groups, not just one. So, I want you to think about this right now—and maybe you can write a little note if you want to— I want you to think about which groups you identify with as an individual.

[Pham quietly to the person next to her:] Beautiful girl [both laugh]

Jana: I'll give you an example. I identify as being an American. I identify as being a woman. I identify as being a Southerner—a Southern American. I also identify with being a progressive. I identify with being a non-car owner. [laughs] So those are some parts of my identity. You can choose to identify your identity however you want. I want you to list whatever you identify as being.

Ss: "Single."

Jana: I identify as single also.

Pham: Single and available. [class laughs]

Jana: Ok, now I want you to tell your partners how you identify.

Lucio: I'm Latino. I'm Venezuelan. I speak Spanish. I'm a man. (Class 12, 3/2/18)

In this interaction, Jana encouraged students to begin to consider the "multiple components" of their identities, however, again, she missed an opportunity to have students to engage with the ways that identities that cannot be "taken off" marginalize people. She promotes the same narrative of "self-determination" that Ben did when she says "You can choose to identify your identity however you want. I want you to list whatever you identify as being." In the examples she provides of her own identity, she does not engage her whiteness as a part of her identity. Again, this demonstrates the ways that some people can "hide" parts of their identity they don't want to be visible, while others cannot, and the privilege that is implied with this. She highlights the nationalist and regional parts of her identity over her race, and mentions being a "non-car owner" followed by a laugh. This also indicates that Jana saw identity as something lighthearted—something that one can choose and self-determine, rather than something marginalizing, oppressive, and sometimes even deadly.

"Handling Grey"

Having a high "tolerance for ambiguity" is connected to greater risk taking in the second language classroom (Dittman, 2018), which leads to greater language acquisition (Alahdadi & Ghanizadeh, 2017), and is a necessary skill for students' success in life more broadly. In response to my interview questions throughout the semester, one of Ben's favorite responses was

“yes and no.” This was at times maddening as I desired clarity and he would not provide that. However, Ben forced me to practice “handling grey” myself and develop my own tolerance for ambiguity. At the same time that his unwillingness to commit at times unnerved me, it revealed that he wanted to be careful with his responses and was humble enough that he did not assume he had all the evidence to stake a claim on providing either a definitive “yes” or “no” answer. Ben understood the value of humility—not assuming that one has all the answers—as well as the value of being comfortable with discomfort and the necessity to “handle grey,” and he practiced these values in various ways with his students in class and outside of class, as well as with me throughout the study during our interviews and informal conversations.

In class, Ben had students lead discussions about articles of their choosing; they would choose an article, which would be distributed to all students in the class to read at home, and the next day in class the students who chose the article would lead a discussion with the large group, having come up with discussion questions and taken notes on potentially unfamiliar vocabulary to bring up with the class. During these conversations, Ben and the students would speak candidly about the topic at hand, admitting when they didn’t know something or were unfamiliar with a given topic. Both Ben and his students understood the importance of modesty for having honest, candid, and open conversations in which all parties can benefit and feel understood, accepted, challenged, and heard. Ben acknowledged the importance of recognizing one’s limitations, being open to being pushed by students, and being a facilitator who “leads from behind”:

Ideally, I’d like to think I’m sort of a facilitator. A guide. Sometimes in the front, sometimes behind. I find myself competing sometimes with what my students’ views are of what a teacher should be. One of the professors I had in my masters program who—if I ever become an adult I’d like to be like him—was very good at—it was almost like the Socratic method, just asking a lot of questions. He was also really good at—no matter what comments came up—acknowledging them, making the speaker feel valued, but at

the same time not letting [the comment] pull things off the topic in a different direction or give it more weight than it deserves. He was a master at that.

In general, I've always had a great distrust of certainty when it comes to teaching and the professor being thought of as having all the answers. I just... don't trust it. People say "well, you need a vision" and [I say] "Stalin had a vision." [L laughs] I find that sometimes, for however much we like to pat ourselves on the back about how open-minded we are, sometimes we paint things as black and white. We don't handle grey as well as we think we do. (Interview 1, 2/27/18)

Ben was someone who "handled grey" well; he recognized that he did not have all the answers, and because of this, he truly respected his students' input and made them feel their value and worth in the classroom. This sense of trust and humility influenced the caliber of conversations about all kinds of social justice issues—from colonialism to sex trafficking, imperialist history to environmental justice, immigration to gentrification and lots of other topics. An example of the kind of humble and self-aware "leading from behind" philosophy that Ben practiced in his teaching can be seen in the following interaction between him and his students, on a day when a pair of students was leading a discussion over an article about "Lucy," also known as Dinkinesh, the 3.2-million-year-old fossil specimen that was found in Ethiopia in 1974. One of the students leading the discussion for that day, Badrah, is Ethiopian:

Badrah: Ok, so what was the inspiration for naming the skeleton "Lucy"?

Kameel: The music? The song?

Badrah: The Rolling stones.

Jie: No, the Beatles!

Badrah: Oh yeah.

Kameel: That's the song that was playing when they discovered this.

Ben: Saabir and I were talking about that a little bit—it seems a little weird.

Badrah: Why?

Ben: Well... [looks at Saabir]

Saabir: They work in Ethiopia... and they are playing an English song, which probably—I don't know about Ethiopians... with English... but anyway, they're listening to an English song to start with and then they got the name from the song itself which is like meaningless and unrelated to Ethiopian culture.

Badrah: I disagree.

Ben: Why not call her...

Badrah: Dinkinesh?

Ben: Dinkinesh, yeah!

Badrah: Well, when I think about it, this guy has spent I don't know how many years digging the ground, I mean, he was successful, he was happy. And just like laying down I can imagine—he's listening to the music and it's his inspiration. And actually, a lot of people—I mean Dinkinesh is a really great name but also Lucy is fine... but nobody [in Ethiopia] calls her Lucy. Like most people, the majority, call her Dinkinesh.

Saabir: That's in Ethiopia. But for the world, it's Lucy.

Badrah: Yeah. Like I never call her Dininesh, I call her Lucy.

Saabir: That's why they probably created an Ethiopian name for her. Because they didn't like the fact that—why Lucy?

Badrah: Of course. Of course.

Saabir: If I were you, I would be like “No... why Lucy?”

Ben: I wonder if that also connects to... in Africa— and especially in North America—who gets to name these things?

Jie: The scientists who found it?

Ben: For example, in North America when Europeans went across the continent and they discovered things— things that were already there— like the tallest mountain in North America has two names.

Badrah: Is it Mount Rainier?

Ben: McKinley. It's also known as “Denali,” because that's what the Inuit called it—the Native people living in the North. (Class 9, 3/30/18)

In this interaction, Ben encouraged his students to critique their thinking about imperialism and the way that power dynamics infuse historical documentation and the naming of “discoveries”—not by forcing his own opinion onto students, but by encouraging them to reflect on the role that power plays in which names of “discoveries” are recorded in history books. Through participating in this conversation and adding his perspective, Ben put himself in the trenches of inquiry alongside his students; he engaged in thoughtful critique with them and treated them as equal players in the conversation. He offered a critique (“[Naming her Lucy] seems a little weird”) and prompted Badrah, the Ethiopian student, to provide her opinion on the topic (“Why not name her [Dinkanesh]?”—as in, why name her “Lucy” at all?). He then stood back and let students work out their opinions for themselves, as when Saabir provided further critique of her being named Lucy (“that's probably why they created an Ethiopian name for her”; “if I were you, [Badrah], I would be like ‘No, why Lucy?’”); Ben only stepped back in to provide a historical example of another case in which the name given to something by Western power

holders remained as the one recorded in history books (Mt. McKinley) while the Inuit name, Denali, is not widely used.

Researchers have found that students learn best when they are actively involved in collective meaning making (Lu, Mundorf, Ye, Lei, & Shimoda, 2015) and that ideas penetrate more deeply if they come from a peer rather than a teacher (Benè and Bergus, 2014). Keeping this in mind, it's possible that Saabir's prodding may have encouraged Badrah to think more deeply about this than if the comment had come directly from Ben. By being comfortable enough with his own "place" in the classroom to—as Ben said— "lead from behind" and let his students take the lead on their own learning, it is possible that Badrah was able to "hear" Ben's arguments as they came from Saabir better than she may have been able to had they been articulated by Ben alone. By creating an environment in which students were exposed to a wide variety of perspectives and examined issues critically from multiple points of view, Ben promoted in his learners the ability to step into another's shoes—in particular those with less power. Kelly and Brandes (2001) are among researchers who have advocated for the necessity of instructors to model minority opinions to promote tolerance and understanding in learners. By aligning himself with Ethiopians as well as the Inuit, Ben modeled for his students subverting his own privilege. In an explanation of why it is crucial for teachers to be humble, to handle "grey," and to willingly subvert their own privilege, Harry Brod (1989) says the following:

"There is no such thing as giving up one's privilege to be 'outside' the system. One is always in the system. *The only question is whether one is part of a system that challenges or strengthens the status quo.* Privilege is not something I take and which I therefore have the option of not taking. It is something that society gives me, and unless I change the institutions which give it to me, they will continue to give it, and I will continue to have it, however noble and egalitarian my intentions" (p. 280, italics added).

While Ben cannot “give up” his privilege of being a white male teacher in this interaction, he can destabilize it in a way that challenges that status quo and so advocates for his students to understand and empathize with a minority point of view. By participating in this conversation with his students, putting himself in the trenches alongside them, and encouraging his student Saabir to stand in the spotlight to articulate the minority voice after small prompts by Ben, he decenters the perceived authority of the instructor (Kelly and Brandes, 2001) and disrupts “mega narratives” (Olson & Craig, 2009) that posit the teacher as only capable of acting as a “passive technician” who must spoon-feed knowledge to students and is devoid of critical agency (Kumaravadivelu, 2003a).

In addition to being capable of handling grey, Ben was also self-deprecating, a personality trait that endeared him to students. In response to a question I once asked him about whether or not he sees himself as a “change agent,” for example, he brushed off my question with the retort “Change agents—if I ever meet one—do great great things... Great and important things. I’m just some jackass that happens to teach” (Interview 1, 2/27/18). Ben used humor a lot in class—a signature style that made students laugh every day. He used humor as a way to break the ice and create a sense of camaraderie, and he also used it as a playful instructional tool to teach the English language and demonstrate its quirks and inconsistencies (otherwise put, as a way to handle the “grey” of language learning). One day, for example, students had encountered the word “rasping” in a text they read, and the following tangling and untangling of the word’s meaning took place:

Ben: It’s sort of—doesn’t make sense. “Rasping”

Bella: Oh, this is like a sound.

Ben: Yeah. It can be a harsh sound, it can also just be an unpleasant sound. [Reading from a text:] “The rasping clamor”—“She hated the rasping clamor of her teacher’s voice”—which we all know isn’t true because teachers have wonderful voices... [students laugh]

Sarah: “Rasp” berry...

Ben [laughs]: Is it a harsh berry? I don't know where that comes from. [students laugh]
(Class 10, 4/17/18)

This kind of delight in making connections between words and noting discrepancies in the English language was a staple of Ben's class, where he taught students about prefixes and suffixes and "faux amis" or false friends—whose meanings are not intuitively connected to the words. Ben reveled in the grey—it was where he felt most at home—and he promoted this comfort and curiosity in his students in many ways over the course of the semester.

Because life more broadly is not painted in Black and White but unfolds amidst a series of tonal greys, Ben imparted in his students a crucial skill to navigate not just their studies, but also grappling with the nature of "Truth" and going about the business of being a human in the world more broadly. Ben additionally gave his students practice participating in discussions and engaging in collective meaning making, which—for international students who are going to be entering into classrooms with U.S.-born peers—is absolutely crucial. Studies have shown that for international students entering into the U.S. classroom, it is fundamental that they be given practice participating in class discussions so that they are equipped with necessary tools to do this on their own (Lu, Mundorf, Ye, Lei, & Shimoda, 2015); in Ben's class, students had many opportunities to not just do this, but to develop confidence in themselves that they have good ideas that are worth sharing in a public space.

At a different moment in the semester, Jana sought to bring deeper notions of identity into class by having students take a Pew Research Center Political Typology Quiz—first at home, by themselves, to determine their leanings on various political and social topics, and then together as a class. The format of the quiz asked students to consider, "which of the following comes closest to your view" about a number of topics, including:

- The amount of help the government should give to the needy
- The efficiency and utility of the government

- The best way to ensure peace—through good diplomacy or through military strength
- The role that racial discrimination or personal responsibility plays in Black people’s oppression
- The benefit or drawback of governmental regulation of business
- The degree to which homosexuality should be accepted or discouraged by society
- Whether or not large business corporations make an acceptable profit
- Whether or not stricter environmental laws are worth the cost
- Whether or not immigrants are a burden to society or an asset to our country
- Whether or not poor people have hard lives because government benefits don’t go far enough, or if they have it easy because they get government benefits without having to participate in society
- Whether or not the economic system of the U.S. unfairly favors the wealthy or if it is fair to most Americans
- Whether or not the U.S. has made enough changes to give Blacks equal rights with whites, or if there are still changes to be made
- Whether or not the U.S. should continue to be active in world affairs or if they need to focus more on problems at home
- Whether or not hard work and determination guarantees success
- Whether or not there are still significant obstacles that make it harder for women to get ahead in society than men
- Whether or not in foreign policy the U.S. should consider the interest of its allies even when it means making compromises
- The way students self-identify in today’s political climate— as Democrat, Republican, or Independent (Political Typology Quiz, 2018).

As students took the quiz together in class the next day, Jana asked that they give candid responses and try not to be swayed by how their peers were responding, although this was of course not possible since students could see how their peers were responding to each question. On a couple of questions—for example, the question that asked whether or not students believe that homosexuality should be accepted or discouraged by society—Jana had students put their heads on their desks and close their eyes, raising their hand to indicate which answer most closely matched their own beliefs.

The average of students’ responses on the issues was in the middle—indicating that their political typology as a class was “Centrist”—a label with which Jana also identified. She and the class debriefed at the end of the exercise:

Jana: Are we more conservative or more liberal as a group?

Ss: More liberal

Zhang: we're in the middle but closer to the liberal end.

Jana: Right. We are a little closer to the liberal end, but I'd argue you're in the middle.

Objectively speaking, we're in the middle. Do you know how you'd describe yourself if you're in the middle? If you were in one of these two categories, I'd say you're a Centrist. Not one or the other. So that's something to think about. If someone asks for your political affiliation and you don't identify with either side, you can say you're a Centrist. I think that shows you're a critical thinker and you don't necessarily follow the group all the time. (Class 13, 3/20/18)

Jana seemed confident that “objectively speaking,” students were in the middle, and did not seem to consider that they might have answered in ways they knew she would also identify since she had told them in previous class session that she identified as a Centrist. In the “debriefing” portion of this exercise, Jana also switched between referring to the class as “you” and “we,” including herself in the class's score.

While this activity was problematic in a number of ways—for example, the lack of anonymity when students were responding, their desire to obtain Jana's approval through their answers, etc.—it did ask students to consider their beliefs about the opportunities and resources that are allocated to others and where they stand on a number of issues that pointed to varying levels of belief about self-determination and “bootstraps” mentality and/or systemic oppression. This exercise also encouraged students to see that identities are never “simple,” and that the way a person self-identifies relates to the way she sees the world. In addition, by having students consider their own value systems and showing them that there are more “grey areas” in political belief than just extreme right or extreme left, Jana complicated their understanding of political ideology and perhaps in the process, their understanding of themselves and their positioning in society.

An activity that has traditionally been used to foster awareness in students about their relative privilege is the “privilege walk” activity, in which students stand in a line while a facilitator reads examples of how someone may experience privilege or marginalization, with a

corresponding action (i.e. “Take one step forward if the “skin tone” Band-Aids match your own skin color,”; “Take one step backwards if you have ever been followed in a clothing store”).

Educator Christina Torres (2015) has aptly pointed out, however, that this activity centers whiteness and tokenizes students of color as a means to the end of helping white people be able to see their own privilege. In a similar vein, educator Patti Duncan (2002) has asked “how we can reach white students to teach them about race—especially accountability and white privilege—without simply recentering them (and whiteness) to the exclusion of students of color?” (p. 46). While the students in this class were not white, their social status and relative affluence that has allowed them to attend university in the U.S. implicates a certain amount of privilege at the same time that they may experience marginalization for other parts of their identities like their English language learner status. One possible way to revise the privilege walk so that it is empowering to all students could be to ask students questions like, “Step forward if you have a strong understanding of your family’s history and culture” or “Step forward if you speak a second language.” Reframing the activity in this way not only redefines what accounts for social capital in society; it also empowers students of color and linguistically diverse students rather than tokenizing them for the purpose of educating those with more power about their own privilege and prioritizing privileged students’ “Aha” moments over the safety and liberation of marginalized students.

Other educators such as Ehrenhalt (2017), Turner III (2014), and the critical research and evaluation blog Ubuntu (2017) have supported changes to the privilege walk that highlight the assets and strengths of varying groups rather than pointing to their perceived deficits. Without these changes, Turner III (2014) aptly summarized that it would be “painful [...] to know that the suffering you felt for years is only a tool to teach someone else that their life wasn’t as difficult” (para. 11). It is imperative to move away from activities that further marginalize students of color

and linguistically diverse students who do not benefit from being ostracized in front of peers with more privilege and would instead gain much more from activities that empower and encourage them to locate the strengths of their “outsider” perspective, and the ways that, in fact, these perspectives can make them “insiders” and figures of authority.

Student Perspectives on SJP

RQ3: What were ELLs’ biggest “takeaways” from their teachers’ instruction about social justice topics?

I gained insight into the kinds of knowledge students developed and the attitude shifts that took place about certain topics based on the conversations I had with them at the end of the semester, as well as through the discussions I witnessed occurring in class over the course of the semester. Because I subscribe to a poststructural view of identity and understand personal identity as continually changing in an ongoing and dynamic way (Butler, 1997; Deleuze & Guattari, 1987; Foucault, 1980), and I hold the belief that aspects of one’s identity that are documented today may not be the same tomorrow, I quickly realized the fault and limitation in my original research question regarding ELLs’ “takeaways” requires an end-product and assumes the ability to acquire tangible, concrete “results.” Despite this, research does support that our self-perceptions and senses of identity are constructed through interaction with others (Cooley, 1902, pp. 183-184; De Coeur, Rawes, & Warecki, 2012), so I have attempted to answer this question based on the understanding that social interaction and social discourse can be seen as a proxy for identity development. Bearing this in mind, in the following section I have highlighted interactions that demonstrate changes in students’ social discourses that indicate evolutions in social identities.

The two primary changes in knowledge about and attitudes towards social justice issues that students self-reported in interviews were, 1) Increased awareness of journalistic and personal bias, and 2) Knowledge of the impact of gentrification on Communities of Color surrounding U.S.A. university. The developments I gleaned from observing classroom interactions and student interviews were, 1) Students' greater understanding of the differences between "surface" and "deep" culture and the ways these impact their values and everyday experiences (particularly as international students), 2) Deeper knowledge of imperialism and the history of race relations in the U.S. and, 3) Evolution in students' personal beliefs about protests.

Journalistic and Personal Bias

The first change in students' knowledge about social justice issues came from their increased awareness of journalistic bias and sensitivity to the ways that word choice influences audiences' interpretations of a given event. Bai, a student in Helen's class, reflected on a day toward the beginning of the semester when students read two paragraphs about the shooting of Michael Brown and noted differences in tone and word choice between the two. She self-reported that learning how to identify bias created a greater awareness in her of her own prejudices and ultimately changed how she interacts with information:

When I read information now I always think, "What's the purpose of the writer? Who wrote it?" And I will read this article by critical thinking. More than before. And I will not easy to believe any of them before I have evidence. In China... my parents like to watch the TV from government. They trust government. And they cannot—in their period, in their age, they cannot be critical on the government. For me, I always doubt or not so trust our government and the TV newspaper media from the government. Like at the beginning of the semester, like the article—how the black man was shot. These two articles are so different. I have a different view about Black people now. Before I came to America, I have some personal bias with Black people. I think they are lazy or they are all like... all of them are blue collar. But when I read more and understand—there are a lot of Black people they try their hardest but there are other racism reasons they can't succeed. And they still do their best (Bai Interview, 4/27/18).

The conversations about bias in this class not only expanded Bai's awareness of this phenomenon and the ways that evaluative and loaded language can influence our understanding of various events, but also increased her desire to reflect on her own prejudices and actively work towards changing them.

Zhuang was another student who demonstrated active consideration for the role of personal bias in influencing individuals' beliefs. In one interaction, for example, Jana had asked students if they thought it was fair for conservative professors to be discriminated against in liberal institutions, to which Zhuang responded,

"I think it's unfair, to be honest. I mean, I don't like Trump but that doesn't mean I disrespect the people who have a different opinion from me. Like, one of my teachers back in high school—she's a hardcore Trump supporter, but I'm still friends with her and I also respect her, because I know she had a hard life before and I understand why she supports Trump and her perspective on politics" (Class 13, 3/20/18).

Zhuang reflected on his relationship with his high school teacher and showed how, instead of ostracizing her or rejecting her beliefs because they were vastly different from his, he valued engaging her in a conversations and speaking with her to try and understand her background and the way her life experiences had influenced her beliefs.

Poverty and the Impact of Gentrification

The second primary self-reported change in students' knowledge about social justice issues regarded gentrification and its impact on Communities of Color in the area surrounding U.S.A. university. Gentrification was a large theme of Ben's course novel, *The Beautiful Things that Heaven Bears*, which is about an Ethiopian store owner in Logan Circle, Washington D.C. in the 1990s, during a time when the area was severely impacted by gentrification. The students in Ben's class took a field trip to Logan Circle after they had read the book, to imagine where some of the landmark places mentioned in the book used to stand before the area was developed

and the area became dominated by wealthy white entrepreneurs and business owners. Kameel, a student in Ben's class, reflected on the feeling of walking around in Logan Circle and trying to imagine where Sepha's (the main character's) grocery store was, and what it was like, as well as the disconnect between people there today with its complex history:

The Beautiful Things that Heaven Bears help me to understand the poverty more than before. Poverty is not just the lack of money but feeling and ignoring from the community. [When we walked around during the field trip] we take picture of possible places there—where is Sepha's store, where's Sepha's house, where's the church... to imagine what's it look like. We also, we meet two women—they were coming from New York maybe— so there was like tourism there too. They asked us “Where's the parking, where's this store, where's that”— it makes us think about the mob that comes to the store in the novel. We imagined that thing. And the houses are really nice—not very old. So, we read something and then we saw something. And we have reason to visit this place. We asked some people there, “Do you know about this novel? Do you know about this story?” And they didn't know... Nobody knew. Except people in the bookstore where we united after the trip and discuss. Nobody knew. (Kameel Interview, 4/24/18)

Kameel was surprised and upset at how little people who lived in Logan Circle knew about the history of this place, and the role that gentrification had played in so many individuals' lives by driving up costs of living and ultimately pushing those with fewer means out of their neighborhoods. Through both reading *The Beautiful Things that Heaven Bears* as well as taking a field trip to bear witness to the changes about which he had read in the book, Kameel expanded his understanding of poverty—from something that is solely economically-based to something that comprises being ignored and forgotten about by the community—a feeling of being invisible.

Being confronted with situations that prompt a person to put themselves in another's shoes is one of the most impactful ways to change someone's mind and lead to awareness and empathy; for example, a study in *Science* magazine conducted by David Broockman and Josha Kalla (2016) demonstrated the lasting and impactful results of 10-minute conversations initiated by both transgender and nontransgender canvassers who went door-to-door in South Florida and

spoke with 501 voters about transgender prejudice and encouraged “active perspective-taking.” Three months after these conversations, voters maintained their altered views, and the intervention even improved support for a nondiscrimination law (p. 220). In a similar vein as this study, Ben’s encouragement of his students to engage in “active perspective taking” through their reading of the book as well as taking a field trip to Logan Circle to try and imagine the reality that the characters experienced on a day-to-day basis had a lasting impact. Kameel and other students demonstrated their ability to empathize with communities who had been marginalized by gentrification, put themselves in these individuals’ shoes, and express shock and anger at those who remained ignorant and unaware of this important history.

“Surface” Culture, “Deep” Culture, and Ethnocentrism

In their interviews, Helen’s students reported an increase in their ability to identify aspects of “surface” and “deep” culture in their everyday lives. At the beginning of the semester, Helen showed students a graphic of a “Cultural Iceberg” and discussed with them the differences between elements of the iceberg that are visible above the surface—for example, food, flags, festivals, language, and dress to name a few— and those that remain unseen as they lie below the surface, for example ideas of right and wrong, relations to authority, religious beliefs, and concepts of justice such as values, religious beliefs, and notions of ‘self’ among many other factors. The importance of this knowledge to students’ ability to both identify and be critically-conscious of cultural differences came up repeatedly in interviews with students. Benny discussed the way this knowledge has helped him to be a more conscious consumer of media such as American TV shows and movies:

For me as an international student, I like to watch—for improving my language skill—I like to watch a lot of TV shows and movies. This class teach me how to like see the details in the show or movie, because there are so many things that are from American

culture or something and I can't notice at first. Now, I can figure out why it happened, so that's like help me a lot in my like progress of learning English. I think about this a lot. I can take an example—when I first watched the TV series *The Big Bang Theory*, I couldn't notice so many things but after Professor [Helen] taught us something to see each thing what happened—like some humor or something— and then I can figure out more like “what's going on there, why are they laughing.” Still there are some things I don't understand but I can know mostly what it is. (Benny Interview, 4/27/18)

Through Helen's teaching students to detect “deep culture” elements of society, Benny's ability to see and understand humor in American TV shows was heightened. Lily, another student in Helen's class, additionally discussed the ways that the class's explicit engagement with deep culture allowed her to “see” these elements more clearly in her everyday life, and also prompted her to reflect on the influence of deep culture in her own country and the values with which she had grown up, specifically regarding the treatment of women and the gender discrimination that continues to exist in rural China:

[Thinking about the question: “what did this class teach you about surface and deep culture?”] Deep culture... for example, I really like the American TV show we watch in class— *The Handmaid's Tale*. After class I watched that TV show a lot. And it make me think about deep culture like gender, equality, social justice... a lot of deep culture. I never think about this before, but I can feel it in my country... The women in my country—they are not treated so well. In big city it's better situation but in the small city or countryside—no. Different countries have different cultures and this show make me think about that. (Lily Interview, 4/27/18)

This increased awareness of “deep culture” not only influenced Lai's thinking about the way culture infuses her own life, but also the way that it affects other women's lives on a daily basis in her home country. As cultural change starts with awareness at the individual level (Zembylas, 2003), the power of Lily's increase in awareness and ability to be critical of culture cannot be underestimated.

An additional example of this increase in knowledge about differences between surface/deep culture came during a class period when the students and Helen were discussing “culture questions” in preparation for Podcasts they would be conducting in class the following

period. Benny had some questions for Helen about the ways that creative acts can serve as outlets for marginalized communities to express themselves, and how this relates to the origins of Hip Hop:

Benny: How does hip hop influence African Americans. Like—I'm just asking, I'm not sure—but do you think that the time of the 20th century—that Black people made this music because they were—

Helen: -- oppressed?

Benny: Yeah. Like are they using hip hop music to express their emotions?

Helen: Yeah, I think you could talk to someone who makes this music and they would probably agree with that (Class 13, 3/6/18)

In this moment, Benny was making connections between the role of music in giving a voice to marginalized communities and the “deep culture” that can be understood through listening to this music if one understands the history of racism in the U.S. Based on the hedging in his statement (“I’m just asking. I’m not sure”), it is evident that he is still not entirely confident in his analysis, but he is working his way towards needing less support from Helen to express his idea and being self-assured that his thoughts about this social justice issues are valid and insightful.

Benny was a student who—over the course of the semester—I noted make significant progress not only in his ability to “see” surface/deep culture, but also in his ability to work autonomously and be able to identify ethnocentrism when it was at work. One example of this came during one of the final days of class when students were leading Podcasts about music and culture and were discussing the influence of culture over artistic expression. Each group that created a Podcast comprised 3-4 students and the smaller Podcast groups sat amidst a large circle. The small groups took turns leading Podcasts about music and culture which were recorded for later evaluation, and anyone who wasn’t presenting was responsible for coming up with questions for the group. Benny’s group discussed the origins of Hip Hop and the differences between Chinese and American Hip Hop:

Leo: Benny, can you tell something about difference between Chinese hip hop and American hip hop?

Benny: They are so different. Because we don't have the culture which has a source of hip hop. We don't have that historical background in that time. Our hip hop just becomes popular because we are listening others' culture. So, if we don't have like a source of [the music], then the songs are like—sounds like same but the things is different, you know what I mean? Like the inner things [the inspiration] of the song is different between two cultures.

Leo: What about for rap— do you always agree with the content of the lyrics? Like the content of the rap?

Benny: It's different between Western and Eastern culture. Personally, I think Western culture – [the song] isn't always about the lyrics, but for Chinese culture, we are always focused on the lyrics because our language is expressed by words.

Ziyi: And you know you can always see some rude words appear in these songs—

Benny: Rude words? Like some swear words? I think it's normal here but not in my culture.

Ziyi: Not very normal in our culture, that's true. So, have you found differing beliefs about this?

Benny: Of course. I think—in my opinion— I think people in different cultures can have different opinions about one type of music. For example, just like rock and roll. In America and in China. It means different things. People can have different beliefs towards one thing (Class 14, 3/20/18)

In this interaction, Benny demonstrated a high level of understanding not only about the role that culture plays in artistic creation, but also in his assessment that the criteria used to judge one culture's artistic expression may not be appropriate for another. Each culture and the artistic products that result from it are different and must be assessed in their own terms. Armed with this knowledge, Benny not only held himself to a higher standard of cultural sensitivity—he also called on his peers to do the same and alter their line of questioning. In response to Leo's question about whether or not Benny agreed with the content of rap music, for example, he implied that this was not a relevant question since the content of American rap may be different from Chinese music and that's okay; to judge a song based on the words in it— which he saw as more of an Eastern tradition— would be to impose one's own cultural values onto it in a way that misses its point. Similarly, in response to Ziyi's comment that rap always has some “rude words” in it, Benny countered that “it's normal here but not in my culture.” Benny's own

awareness of the ethnocentrism present in assessing another's culture based on one's own exposed other students to the notion that they may be perpetuating an ethnocentric view through the questions they were asking.

U.S. Race Relations and Cultural Imperialism

Over the course of the semester, students in both Helen and Ben's classes learned about imperialism and race relations in the U.S. One way that Helen scaffolded this difficult content for her lower-level English learners—particularly because students in her class had a lower proficiency level than those in Ben's class where students were beginning graduate school— was to show video clips in class that addressed cultural imperialism, colonialism, and race relations in the U.S. This was a particularly effective method for teaching about Media and Culture. Helen pre-taught difficult vocabulary words to students before showing the videos, and after showing clips, would work with students to untangle the cultural significance of what they had just seen. One example of this came when students watched scenes from an episode of *Black-ish*— a show about an upper-middle class African American family— called “Juneteenth.” In this episode, the main character, Dre, resents that his kids' school play about Christopher Columbus does not address any of actual and brutal history of who Christopher Columbus was and what his and other colonizers' presence in the U.S. did to Native Americans, instead painting him as a peaceful discoverer. Dre is concerned that his kids are not getting an accurate depiction of history in their predominantly white school. In the play, Dre's kids are acting as pilgrims. The kids' teacher, Ms. Davis—a white woman— approaches Dre during the play and whispers, “Is everything okay Mr. Johnson? Do you feel that there's not enough representation because after the last incident I had children bussed in.” Incredulously, Dre responds that what the school should really be ashamed of is their portrayal of history—not who is playing which character.

The scene then transitions into what Dre would like to see portrayed—a rap about how Columbus was a murderer and a slave trader. He proposes “Juneteenth”—the date that slaves were freed—as an alternate topic for a school play. Helen and the students discussed Dre’s criticism of the play:

Helen: What was Dre’s problem with the play?

Leo: He thinks it’s wrong. He thinks it’s fake history.

Helen: Ok. So, [the teacher] asks him if there was enough “representation.” How did he respond? What do the kids rap about [in his fantasy]?

Ziyi: Slavery. The death of native people.

Helen: Right. What do Dre and Pops want celebrated? The next scene will talk about it even more—Juneteenth. What did Dre call the play as he leaves with his family?

Tan: Racist.

Helen: Ok. Dre actually stands up to the teacher and he confronts Ms. Davis. He can stand up and say—it’s uncomfortable—but he can say “You’re wrong. This is racist.” Interestingly, who’s the audience?

Lily: All white people.

Helen: They just looked kind of confused, right?

Benny: Because maybe they don’t know the history (Class 15, 3/23/18).

In this instance, Helen prompts students to consider the importance of knowing one’s history, and understanding multiple sides to a historical event, particularly the account given by those who are most oppressed as they often do not have the institutional power to have their stories recorded in textbooks. She went on in class to provide additional background to help students understand this scene and gave some more of the history of race relations in the U.S. and the role that imperialism has in the way we record historical events. Showing this clip and attempting to unpack it with students was an ambitious undertaking, and yet it was clear based on students’ responses—“maybe [white people] don’t know the history,” and “[white people] want to see Christopher Columbus like a hero”—that students were engaged, processing the information, and gaining new knowledge.

In addition to students increased self-reported knowledge about gentrification and the ways that African American communities have been systematically impoverished in the U.S.,

students in Ben's class demonstrated high-level critical thinking about cultural imperialism and the role of power in determining historical records. During one class period, Ben and his students discussed the naming of the 3.2-million-year-old fossil specimen deemed "Lucy" by the anthropologists who uncovered her skeleton in Ethiopia in 1974. Ben and his students engaged with the topic of her naming and whether or not it was disrespectful on the part of the anthropologists to give her a Western-centric name:

Ben: I don't know, it seems almost disrespectful. Especially, I mean—if it's found in Ethiopia, shouldn't it be an Ethiopian name?

Genji: Yeah!

Ben: Maybe that's why they called it Leviticus or... [referring to the Bible]

Saabir: I think the anthropologist who was working on this—he's American—he's an outsider.

Ben: Are you familiar with "Cultural Imperialism"?

Saabir: Yeah. It shows that Ethiopians were not involved in the naming. [The anthropologists] didn't care about what [Ethiopians] wanted. (Class 9, 3/30/18)

While Ben used a "leading question" to initiate the discussion ("Especially if it's found in Ethiopia, shouldn't it be an Ethiopian name?"), it was up to students to pick up the thread and determine where the conversation would go. In this instance, students acknowledged that the anthropologist who uncovered "Lucy" was an outsider who didn't involve Ethiopians in her naming and addressed the way this ignorance factored into her being given a name irrelevant and external to her cultural heritage and the country in which she was found. Students demonstrated high-level critical thinking and critical questioning skills, which led them to being able to engage with this topic in a deeply perceptive and analytical way.

Students went on to address the role of diplomatic relations and politics in the fossil specimen's naming and subsequent treatment in the following exchange between Badrah and Saabir—who were leading the discussion—and the rest of the class:

Badrah: President Obama went to visit in 2015, I believe, and when he arrived there, they had Lucy uncovered during his visit. [To the class:] Do think that Obama was

willing to touch that covered fossil and why it was kept uncovered during the visit?

Saabir [To the class:] You think he was willing to touch that?

Kameel: Yes. He was.

Badrah: He was not! Of course, as American president, or any educated person, you don't want to touch that.

Ben: Because what happens if you touch it and it gets damaged?

Badrah: Yeah. A lot of things here that are in the museum or...

Saabir: If you see, in the article, they encouraged him to touch it.

Janie: They encouraged Obama to touch it?

Saabir: Yeah. So, he wasn't willing to touch the fossil, and they encouraged him to do so because they think that usually these things are protected, covered...

Badrah: And he was the first sitting American president to visit Ethiopia and it was Obama, of course. They were like "do anything, take Lucy home!" [everyone laughs]

Ben: "Any souvenirs from Ethiopia?" [students laugh] I was wondering about that—I was a little surprised.

Badrah: Oh, people were infuriated.

Ben: No, I can imagine. But—poor guy, he was probably blamed for it, too.

Badrah: Of course!

Ben: I was wondering about—going to Africa—Ethiopia is a pretty important country. And... that in 250 years a president has not been there... I was a little surprised by that.

Badrah: Well, it's because of the economy. (Class 9, 3/30/18)

While Ben expressed surprise that no sitting U.S. president had been to Ethiopia in 250 years, Badrah, who is Ethiopian, was quick to point out the political and economic reasons for this—implying that prior to Lucy's uncovering, the U.S. had no vested interest in Ethiopia. To Badrah, it was no surprise that no U.S. president had visited Ethiopia, just as it was no surprise that President Obama was encouraged to touch Lucy as she appeared uncovered during his visit— a privilege that no one else was given. Badrah demonstrated a high level of awareness not only of the role of imperialism in the naming of Lucy and in who had access to her, but also of the role of economics in power relationships between countries with more or less power. In this instance, Badrah's critical questioning and knowledge surpassed Ben's, as she had "lived it" and experienced it in a way that he had not, and so she took on the role of teacher. Ben willingly gave up his power for her to take on this role, understanding where his own limitations in perspective

lay. Through willingly switching roles with Badrah about a topic that was somewhat foreign to him and very familiar to her, Ben fostered a supportive environment in which both he and Badrah were given knowledge and “power” that they did not have before.

Evolving Personal Beliefs About Protests

As students learned more about the complex history of race relations in the U.S., their personal beliefs about protests evolved to account for this broadened understanding. One notably impactful day in which students discussed civil unrest and the way it is tied to oppression came in Ben’s class, when students discussed the death of Martin Luther King Jr. and how African American communities around the country responded to this event—not by burning the homes and neighborhoods of white people, but by burning their own homes and neighborhoods. This led to a discussion of the role of proximity in revolutionary and sometimes violent acts and aided in students’ understanding of the impact that a lack of access to resources had on these communities. This laid a foundation for discussing gentrification in D.C.:

Ben: Ok let’s talk a little bit about gentrification. I thought before we get going, I’d give you a very quick introduction about some of the problems with this. [pulls up PPT] A lot of this stems from Martin Luther King. What do you know about him?

Jie: He had a dream.

Kameel: He was assassinated.

Ben: April 4, 1968. [shows a picture on the screen of King standing with several men] This was taken just before he was shot. [changes picture—shows men pointing at where King was shot] this was taken 5 minutes later. The man who shot King is still in jail. He was sentenced to 99 years in prison. So, this is what happened next [changes photo—shows a building on fire].

Jie: The building is on fire?

Ben: This happened in 110 cities around the U.S.

Baadrah: Riots.

Ben: Exactly. From April 4 to April 11 in one week. [changes slide to a picture that shows Washington D.C. in flames] This is a picture of Washington.

Janie: WHAT HAPPENED!

Genji: Riots. People were upset.

Saabir: That’s what they do. People set fire, they protest.

[Ben changes slide to a picture that shows another building on fire]

Badrah: Is that a Black Panther moment?

Ben: Nope. Not Black Panthers, just people. (Class 4, 2/27/18)

In this exchange, Ben showed students the ways that ordinary people fought back against racism and injustice. He imparted to students that these demonstrators were “not Black Panthers, just people,” emphasizing that everyday citizens were so upset with the way their people were being treated that they were willing to destroy their own neighborhoods to draw attention to the issues as a last resort to raise awareness about the terrible treatment they were receiving. Through the pictures and his commentary, Ben imparted to students that people did this not because it pleased them to do so, but because they had no other means available to them. In this way, Ben prompted students to expand their understanding of who participates in protests, and who determines what is deemed an “acceptable” form of civil unrest. The conversation about these protests continued and students made connections to previous knowledge, shared their personal beliefs, and challenged one another to look at the situation through the eyes of the oppressed:

Ben: In this picture—you can see it looks like a war. They brought the military in. The worst three cities [where protests occurred] were Baltimore, Chicago, and Washington D.C. but it happened in 110 cities. And in Washington—more than 1000 buildings were destroyed. In our money nowadays— there was more than 176 million dollars in damage.

Jie: So, people were upset?

Ben: They were furious. 12 people died in Washington. They were killed by rioters or they were killed by the police. And the ironic and sad part— in most cities, it was black neighborhoods that got burned. They rioted in the area near where they lived. So, in Washington that meant Shaw, Columbia Heights, and Logan Circle. And the destroyed buildings were not repaired for 20 years. So that led to descriptions in [The Beautiful Things that Heaven Bears] about what the neighborhood used to look like.

Janie: So, it was black people that led these riots?

Ben: Yes.

Janie: I still don't understand why they destroyed Black neighborhoods?

Saabir: They destroyed the areas that they were in. I don't think it was a plan—people were just angry.

Badrah: Yeah, like a few years ago, people were upset about Freddie Gray, so they had a riot. They burned police car and some grocery stores. So, it's similar.

Jie: Why don't they go to white neighborhoods?

Badrah: Because they wouldn't go there. I don't know why I'm answering this, you should... [indicates Ben and laughs- other students laugh]

Ben: You're doing a fine job.

Badrah: They did in their neighborhoods because that's where they were. They weren't going to take a bus to Georgetown [students laugh]

Genji: I read about Attica—do you know Attica riots? Those African American prisoners were fighting for their rights because they have miserable lives in the prison. I think this is right.

Badrah: They are expressing their anger. (Class 4, 2/27/18)

This entire exchange was a true representation of the ways that students' evolving beliefs and understandings can be witnessed occurring through the social process of the interaction itself (Vygotsky, 1978; Zembylas, 2003). While pedagogical research about peer teaching is somewhat limited to the field of medicine⁹, there is support for the claim that—in Ben's words, "it sticks better when people hear it from their peers rather than from the teacher" (Interview 1, 2/27/18). While studies have been devoted to uncovering why students engage in "riskier" decision-making in peer groups than alone (Gardner & Steinberg, 2005), it would be worthwhile to understand more about the influence of peers on *positive* risk taking—for example, taking a risk to actively challenge one's own belief systems—as well as the impact of having one's beliefs challenged by a peer versus a perceived "authority figure" such as an instructor.

Researchers have identified that individual and societal change is made possible through both careful and critical (self) examination (Zembylas, 2003), as well as through conversations with others who seek similar self-understanding. Thus, the curriculum becomes, according to Schubert (1986), "a reconceiving of one's own perspective on life. It also becomes a social process whereby individuals come to a greater understanding of themselves, others and the world through mutual reconceptualization" (p. 33). This process of "conscientization" (Freire, 1972)

⁹ See Benè and Bergus (2014) for more on the benefits of peer teaching in problem-based learning settings

can be messy and awkward, but it can help to move education towards “pedagog[ies] of emancipation at micro and macro levels” (Austin & Hickey, 2007, as cited in Starr, 2010, p. 4). Ben seemed to intuitively understand this in his teaching and created conditions whereby students felt comfortable participating in conversations about “controversial” topics and being honest about what they knew such that they could mutually reconceive of alternate ways of understanding something. This kind of “mutual reconceptualization” must occur in order to move the institution of education forward and in the process, progress not just education but society more broadly.

Teaching as a Political Act vs. Teacher Neutrality

RQ4: What are instructors’ beliefs about teacher neutrality in the classroom, and how do these beliefs impact their teaching about “controversial” topics, which may include social justice topics?

In this section, I have addressed a theme that emerged from the data that I did not anticipate—a source of “disconfirming evidence” that went against what I suspected I would find working with three instructors who expressed interest and investment in social justice. This was the apparent tension that exists between 1) teachers’ identification of teaching as a political act and their desire to incorporate topics about social justice in the classroom, and 2) their stated belief that teachers should remain politically neutral on sensitive and/or “controversial” topics in the classroom. All of the instructors I observed expressed a belief that it was important for teachers to remain neutral about political issues so that students could formulate their own opinions independently of the instructors’ personal views. At the same time, they identified teaching as political¹⁰ and capable of promoting social justice. Furthermore, while teachers stated

¹⁰ In their identification of teaching as “political,” teachers acknowledged that 1) teaching ESOL is politically-charged as it implies teaching not just language, but also culture and promoting the spread of

that they believed teachers should be neutral on political issues, their practice sometimes did not align with this stated belief, leading them to navigate political topics in the classroom in interesting and sometimes contradictory ways. The primary ways that instructors navigated this tension were through, 1) “Boundaries,” 2) Emphasizing balance and playing “Devil’s Advocate,” 3) Using humor and indirectness, and 4) Prioritizing/priming students’ self-expression. In each of these sections, I provide examples of the way instructors promoted the value of political neutrality while their political values were at times apparent in the classroom, as well as their articulation of teaching as a political act. At the end of the section, I will also discuss the ways that teachers prioritized modeling democracy in their classes, and holding everyone accountable to a higher standard, which reemphasized the belief that teaching is a political act.

“Boundaries”

One way that instructors navigated the issue of neutrality and approaching “controversial” topics in the classroom was to try to set boundaries with students, although the lines of these boundaries often became blurred. Instructors identified various reasons for setting boundaries, but they largely seemed to maintain that their role in the classroom was to create a space for students to engage in conversations about controversial topics, and their job was not to influence the direction those conversations would go. When asked if she believed teachers should remain politically neutral in the classroom, for example, Helen gave an anecdote to articulate how difficult it was for her to maintain boundaries between her values and her teaching during the 2016 election, and at the same time how important she saw these boundaries being to her own well-being:

the English language, which is an act imbued with power, and 2) the relationships enacted in the classroom can either duplicate or disrupt broader societal patterns and power dynamics.

I haven't figured [teacher neutrality] out completely. I decided to try to be as neutral as possible. I definitely lean Democratic. I did not vote for Trump. It was very very hard last year when I had my Media and Culture class- we were watching the results live- to not react. It was very difficult for me. And as we were looking at this unfold through the semester- you know the weeks leading up to it, we didn't have that long- and that particular semester of course, taking the slant of "let's talk about politics and what this means." Because they didn't know— “What is a Democrat, what is a Republican, what do those things stand for”— they had no idea. And I thought about, “Should I just go ahead and in honesty say where I stand, but then, you know, talk about the strengths of the other side?” And I've had students kind of ask me after class where I stand and I won't tell them because when I see other people do this it just— it goes there. You know what I mean? Kind of like with colleagues who know where I stand- we do- we *go there*. We are really unhappy with the headlines, and we complain about it. And that's not what I want to do with the students. (Interview 1, 1/30/18).

In Helen's view, neutrality is both possible and desirable, and disclosure, in the way she discusses the issues here, would be understood as providing one's own personal beliefs on a given topic, rather than on relaying factual information. She discusses in this quote how she has seen the results of other instructors “going there” with their students, and she expresses that she didn't want that for herself. For Helen, constructing “boundaries” between what she saw as her personal life and her professional life included the public disclosure of political information with students.

An example of a time when Helen attempted to set boundaries with students regarding what she saw as her personal opinions came during a day when the students watched clips from an episode of *Black-ish* called “Juneteenth” that dealt with the irony in having songs, school plays, and history books that commemorate Columbus— whose presence in the U.S. was largely marked by bloodshed and cultural theft— while “Juneteenth,” the day when slaves were freed which is celebrated on June 19 each year, is largely forgotten from official remembrances. Prior to their watching clips from the show, Helen checked students' background knowledge about Columbus and the impact of his presence in America:

Helen: Who's Christopher Columbus?

Benny: The one who invaded North America and got the land and killed people.

Helen: So... the person who— you said “invaded”— interesting terminology, I’m not saying right or wrong.

Benny: No no, “discovered,” I mean [laughs]

Helen: Well that’s the question here in this show, right? So, “invaded”—came into someone else’s land— or discovered. Someone said North America. So, we have to think about that—that’s what they’re saying, that’s what the teacher [on the show] is saying. (Class 15, 3/23/18)

In this interaction, Helen does not discount or invalidate Benny’s perspective of Columbus and his use of the word “invaded,” but she also does not indicate her own knowledge on the subject. I spoke with her about why she responded in this way in our final interview, and her response shed light on the interaction:

Helen: In that moment, I couldn’t pull the research in my mind and I felt that it [invaded] was such a loaded word. So, yes: he [Christopher Columbus] came. And yes, there was a lot of destruction. Not true that he was in North America [laughs] Ok, but I say all this—I was doing research on it, a day or two beforehand doublechecking what we were seeing in the show. ‘Cause I was like, “Well, I’ve got to see what’s true.” So, I didn’t have all the research, I wasn’t able to go back and make sure: “This is absolutely true” or not. So hence, I said “I can’t say true or not” [laughs] “I can’t say right or wrong,” but yet, I know there are some facts that we were taught that are incorrect. So, it was the loaded word [that made me respond in the way I did] and it would have been useful to say, “That’s a loaded word,” because “invasion” means that you are going there to destroy—in my mind, that’s the insinuation, the connotation.

Leah: Right, but he did do that.

Helen: He did kind of do that, but I don’t have the research to say “These are his words, these were”—when you’re looking at his country, the expectations, where can we get this information, where was it interpreted as one way or the other—I don’t know.

Leah: Ok. I thought it was interesting because later on in the class you did talk about, you know, that you kind of did that play that they were doing when you were in school—and there’s this whole song we’re taught, “In 1492, Columbus sailed the ocean blue,” and even after we know the truth, people are still celebrating Columbus Day, but it’s changing and people are celebrating Indigenous People’s Day instead... So, I just thought it was interesting—for me, when I was reading through the transcript, I was wondering if it was a strategic choice on your part to create some tension beforehand and to not say “this is right” or “this is wrong” and then get at the crux of it later.

Helen: Well, that would have been really smart of me [both laugh] I don’t know if that went through the back of my mind at all—no, there were very specific things that I wanted to point out: there are some facts that we were taught that are wrong. Why are we still celebrating it?

Leah: He didn’t befriend the Native Americans.

Helen: Right.

Leah: Ok, that's interesting. So, it seemed like in that moment Benny was one step ahead.

Helen: Oh, he often is. (Helen Interview 3, 6/7/18)

Helen's choice to not comment one way or the other on Benny's statement was not due solely to her setting "boundaries," but also to her lack of confidence about and knowledge on the subject at hand. Therefore, it is difficult in this instance to comment on the degree to which her decision to set this "boundary" was intentional, and therefore in line with Helen's stated belief of teacher neutrality, or whether it was a consequence of her lack of content knowledge on the subject.

Helen did not feel comfortable using the word "invaded"—the dictionary definition of which is to "enter (a country or region) so as to subjugate or occupy it" ("Oxford Dictionary")—to describe Columbus' behavior. Therefore, while she was willing to admit the "fake history" involved in remembrances of Columbus and the alternative celebrations of Indigenous People's Day around the country and the world that are beginning to gain traction, when it came to affirming a student's statement that Columbus "invaded" the Americas, she was ill-equipped to comment or provide evaluative feedback.

While Helen attempted to set boundaries between her political values and her teaching, there were moments in the classroom in which these boundaries became blurred and she disclosed. An example of this came during a day of teaching when Helen and the students were discussing advertising and the ways that companies tailor their products to the values of their market audience:

Helen [shows a picture of two pairs of tennis shoes- one has "Black Lives Matter" on the side and the other has the Ralph Lauren logo]: One of the classic advertising wars is about tennis shoes. So, let's say you have a sports magazine and you want to start thinking about tennis shoes. Think about the target audiences of these tennis shoes—this one says Black Lives Matter, and this one—you know this logo?

Leo: Yeah, Ralph Lauren.

Helen: Right. So, think about target audience. What is "Black Lives Matter?" What does this mean?

Lily: For policeman gun violence? So, this says [Black] lives matter because they are often killed

Helen: Right. So there's a lot of controversy over this. There are many people who say, "All lives matter!" and African Americans say "That's not the point—we need you to be able to say Black lives matter. We are oppressed, and you need to value us first." So, when you drive up Massachusetts avenue, you'll see some signs at Universalist church— they have people protesting there with signs regularly. So here we can see social consciousness right on the shoes.

Tan: They are protesting by wearing this. (Class 9, 2/20/18)

While Helen claimed to value neutrality, she disclosed information to students about politically-charged topics such as Black Lives Matter and the reasons that African Americans and other groups express this to rally attention around issues that disproportionately affect Black Americans. Helen does not explicitly indicate where she stands on Black Lives Matter, but she does acknowledge that the slogan demonstrates, "social consciousness right on the shoes." She presents the information to students without evaluation, but instead arms them with factual information and creates an environment in which they can feel free to agree or disagree; she opens a dialogue with them and lets students determine the course of the conversation.

An additional example of Helen's engagement with political material came on the same day, when students were discussing the ways that media messages can perpetuate stereotypes:

Helen: Let's look at another. [shows an advertisement that depicts a woman crying in a kitchen and being comforted by a man]¹¹ What are the stereotypes here?

Ziyi: Women are always cooking

Helen: Right. And she's not completely put together, right? Sending the message that women are always harried. What about this one [changes slide to an ad that says, "Win a Russian bride with Stil Vodka."]¹¹ This is a real 2008 ad. What does this say? [students read out loud.] What do you think about this idea of winning a person?

Zoe: A person is not a product

Helen: Ok, a person is not a product. Here they're winning a Russian bride and expecting that person to, what?

Leo: Obey.

Helen: Right. To be subservient. When you see ads like this, think about it a little bit deeper—what is it really saying? Needless to say, people became very angry

¹¹ See Appendix F for the images used in this lesson to discuss stereotypes

about this. [changes slide to an advertisement with a man stepping on a tiger rug that has a woman's head on it] How do they represent the woman in this ad?

Tan: As a tiger. Keep her as a pet.

Lai: Carpet

Helen: Carpet—a rug. What do you do on the rug— you walk on it.

Benny: The man walks over the woman.

Helen: Right. Again, subservient. We actually have a saying—“don't walk on me. Don't walk all over me.” Meaning you are treating me like I am not equal (Class 9, 2/20/18)

By presenting students with the material and asking them how they felt about it (“*What do you think about this idea of winning a person?*”) Helen brings political topics into the classroom while at the same time not prescribing the view that students should have. She lets students take the lead on meaning-making (“*a person is not a product*”) and leaves the conversation open for students to formulate their own opinions and perspectives.

One of the ways that Jana set boundaries with her students before delving into “controversial” material was to engage them in a conversation about whether or not they thought they could learn from someone with an opposite belief system from them. By doing this, she created guidelines from the beginning of the discussion about what was acceptable to criticize—for example, inaccurate or un-factual information— and what was not, for example, something with which a person disagrees on the basis of her values or beliefs. She asked students to consider if they thought they could learn from a professor with an opposite political belief as them:

Zella: I think I also learn something from the professor that has opposite opinion as me because the professor teaching us cannot change, but we can find some different way to explain it like some different evidence.

Jana: Ok, so it can add to your understanding. Pham?

Pham: Yeah, I also think I can learn from the person I disagree with because like, my personality—I like to listen to people's opinion and people's knowledge and information. Even if I disagree with them it's good to be challenged and like I want to listen to other people's knowledge. Cause like sometimes I disagree with his opinions but maybe it just doesn't mean his opinion is right or wrong. It just means I disagree with it.

Jana: That's a good point. There's a big difference between something you disagree with and something that's just wrong. That brings me to my next question: what would you do if you thought a professor taught something that wasn't factual or well-reasoned?

Zhuang: I will record the video and send to Facebook. Just kidding [laughs, Jana and students laugh]

Jana: That seems to be a modern response to that, yeah.

Zhuang: No. I would, you know, not debate with her or him in the class—but I would speak with him or her after class in personal time. Because I want to respect him as a professor in the class. If I, you know, if I disagree with him, I can speak to him during office hours. I would say, "I disagree with you" but I would also use my evidence to support my opinion. (Class 13, 3/20/18)

By discussing a set of ground rules for what should be done if/when there is a disagreement between a professor and a student about a certain topic, Jana and her students anticipated issues that may crop up with politically charged conversations (or conversations about most anything) in their future academic studies and set expectations for how students would respond.

A value that Jana shared with the other teachers was her belief that one's personal politics should not enter into the classroom and that teachers should remain neutral on "controversial" subject matter. Kelly (1986) outlines four possible "orientations" that instructors can have towards neutrality: exclusive neutrality (not revealing their beliefs at all), exclusive partiality (revealing their beliefs for the purposes of convincing students of their point of view), neutral impartiality (striving to remain neutral about their beliefs and only revealing them if students ask), or committed impartiality (teachers clearly stating their beliefs without trying to persuade students). Kelly (1986) identifies the last orientation as the most preferable, as it indicates a loyalty on the part of teachers to their own perspective, and an impartiality in the sense that the goal is not to persuade students but instead to demonstrate for them the way to respectfully participate in a pluralistic democracy. The goal is to "model a thinking process, not to advocate for an outcome" (Miller-Lane, Denton, & May, 2006), and as such, teachers can remain

committed impartialists at the same time that they persist in being effective facilitators of discussion.

The orientation most-espoused by Jana in her teaching was exclusive neutrality. Politically, Jana identified herself as a Centrist, and on a day when students took a political typology quiz about their views on a number of different social and political topics, their composite score also had them labeled as Centrists. Jana did not plainly reveal her own political leanings during their “debriefing” conversation, a sample of which is as follows:

- Jana: We may diverge a little bit, but we’re right here [indicates central left of the scale]. So, we have solid liberals on this end and solid conservatives on this end. Are we more conservative or liberal, as a group?
- Zhuang: We’re in the middle but closer to the liberal end.
- Jana: Right. We are a little closer to the liberal end, but I’d argue you’re in the middle. Objectively speaking, we’re in the middle. So, do you know how you’d describe yourself if you’re in the middle? Who was in one of these two categories? If you were in one of these two categories, I’d say you’re a Centrist. Not one or the other. So that’s something to think about. If someone asks for your political affiliation and you don’t identify with either side, you can say you’re a Centrist. (Class 13, 3/20/18).

In this interaction, Jana did not explicitly relay her own score to students, however she did switch back and forth throughout the exchange with both the pronouns “you” and “we,” indicating that at least to some degree, she is including herself in the evaluation. This evidences a break from exclusive neutrality in which Jana’s political beliefs, whether or not she was aware of it, entered into the classroom and conveyed a message to students that their beliefs were aligned with hers. Later on, when a group of students was working independently on answering a set of discussion questions, Jana additionally hinted to students about what she perceived as the benefits to having a Centrist political orientation:

- Jana [goes over to one group]: Where did you fall on the scale? On the quiz?
- Zhuang: In the middle.
- Jana: In the middle. Okay. I think that’s good— I think it shows you’re a critical thinker and you don’t necessarily follow the group all the time. (Class 13, 3/20/18).

This comment indicated a break from neutrality in which she revealed some of her personal preferences and assumptions that being “in the middle” on the scale implies one is more reasoned and critically thinking than if someone has strong beliefs on either side of the spectrum. Scholarship has shown that even when teachers strive for neutrality with their students, their personal politics may inadvertently enter into the classroom in subconscious ways—for example, through “sarcasm, tone of voice, and line of questioning” (Hess & McAvoy, 2009, p. 98). This brief interaction between Jana and her students confirms this subconscious infiltration of personal politics and demonstrates how, unbeknownst to the instructor, one’s personal politics can still be made known to students whether or not teachers actively decide to disclose them.

Emphasizing Balance

One of the ways that teachers attempted to balance their desire to remain politically neutral at the same time that they existed as political beings, was to play “Devil’s Advocate” with students on “controversial” issues. An example of this comes from Ben’s class; students were talking informally before class about the relative merits of “love marriages” versus arranged marriages. One of the students was talking about “love marriages” in a romanticized way, and Ben stepped in to play “Devil’s Advocate” and complicate her thinking on the matter a bit more:

Badrah: The men are more relaxed here—they give you more space than men at home.

I’m sure there’s exceptions but I think a lot of men give women space here and let them have time.

Jie: I only know marriages from Hollywood [laughs]

Badrah: Yeah, they get married and divorced in 70 hours [students laugh]

Ben: Are you talking about actors or characters in movies, Jie?

Jie: Actors.

Janie: HE only likes Disney movies [students laugh]

Ben: To play Devil’s Advocate a little bit- I’ve heard that one of the reasons for the high divorce rate that you hear about in North America is that people getting married have unrealistic expectations. This kind of marrying for love—and that this

person will complete your life. As opposed to—and I’ve heard this said from people in other cultures—their systems are more practical. There aren’t those expectations.

Saabir: [people in North America] expect something and they see something else.

Badrah: There is some truth to that. I personally think that Hollywood is a terrible influence not only to Hollywood but also to the world. In reality, I don’t think Hollywood is like... Who was it—Marilyn Monroe who married someone and six days later they got a divorce? And that man died single but she married I think two more times. Like the movies—you made an example—I think we are having unrealistic expectations. (Class 1, 2/9/18)

This example demonstrates the ways that taking on a “Devil’s Advocate” position with students allowed Ben to break from neutrality in a way that still kept his own views, ostensibly, out of the picture. At first, Badrah seemed convinced that romantic life in the U.S. was more desirable—men give women “space and time.” After Ben, Jie, and Saabir’s comments, however, Badrah seemed to change her mind, acknowledging that she might have been oversimplifying the situation and only acknowledging the parts of this society’s complex relationship with love that fit with her story of it. According to Hess and McAvoy (2009), students may sometimes confuse teachers’ taking on a “Devil’s Advocate” stance for disclosing their personal views. In addition, scholars have been critical of “Devil’s Advocate” positionings as they may trivialize alternate points of view that are not given a fair hearing (Kelly & Brandes, 2001). Instead of taking on the role of “Devil’s Advocate” to break from neutrality, therefore, these scholars would have advocated for Ben to just disclose his personal views on the matter and let students decide for themselves what they thought.

One motivation for instructors’ value of emphasizing a balanced perspective to try to understand the whole story was their awareness that they didn’t have all of the answers, and the belief that to portray themselves as if they did would be doing a disservice not only to students but to themselves and their own growth as instructors. In Helen’s class, one of the primary concepts she tried to help students understand over the course of the semester was bias—what it

is, the fact that we all have it, and the notion that bias is not inherently bad—it's what we do with our biases that counts. One of the ways Helen continually tried to get this message across to students was to expose them to lots of different kinds of information, varying perspectives on the same issue, and to provide students with necessary tools to be critical and analytical. She spoke about this goal at length in an interview:

We're starting from this concept right now that bias is not inherently evil, and then explaining how some bias— you know, when you get to prejudice, when you get to racism, there you have the negative social impacts. I'm always trying to play that balance— for instance when it comes to abortion— trying to take that balance of being, "this isn't necessarily where I stand," and I might actually take it from the opposite point of view even if it's not mine. That's always a tricky situation, you know? There's this concept of "What you don't know is scary or weird." So, for instance, I have a hunting magazine. Which, if you aren't a hunter, that's pretty scary. But on the cover, there's a young woman with her father and [the message it conveys] is not "I'm buying these semi-automatic weapons." This is about, you know, "My family's from Wisconsin." It's about going out and hunting your own food or hunting for sport. But people who see that, or if they see someone who buys a magazine with guns on it, they might make a judgment that this is a very dangerous person. So, and honestly— if I see someone with that [magazine] spread out, that is one of my personal biases— it is. It's a hesitation and a bias and recognizing it in myself and having to stop and say "Hm... Why am I assuming that?" when I actually know many wonderful people who even you know, they have weapons and they go and shoot skeet or whatever it is, you know? A lot of people that I know, but yet I still have that gut reaction. So, it's [helping students] to recognize that bias. And you know, we are at such a liberal college and I usually am able to bring that in, but we are not everyone, but often- very left and we need to keep that balance. It needs to be an academic discussion- seeing both sides of the argument so you can hear them. It's this idea of, you know, don't be afraid to pick up something that you might not know exactly about, and just read it— you decide for yourself (Helen Interview 1, 1/30/18).

Through Helen's willingness to confront her own biases, for example, towards hunting, she models for students a desire to be self-critical and seek out many different perspectives instead of only the ones that reaffirm their own beliefs. She encourages students to pick up something they might not know about and find out more about it for themselves. In doing this, Helen both stays true to her guiding ethic that it is instructors' role to remain neutral on politically-charged issues, while at the same time she maintains awareness of teaching as a political act—one that is capable of empowering learners to be independent thinkers in society.

In her Academic Writing class, Helen has students complete a writing assignment from the opposite perspective of their own, giving them practice empathizing with or at least learning to see an issue from another's point of view, whether or not it aligns with their own perspective. She got the idea for the assignment from the book *They Say, I Say* by Gerald Graff & Cathy Birkenstein (2014), a book that teaches students how to seriously contend with their opponents' arguments so as to adequately support their own claims. Through an email correspondence, Helen discussed some of the resistance she got from students initially when she began this exercise:

This is a skill that the students really push back on as they only want to discuss their point of view. I chart out several sides of an issue and demonstrate it for them. For example, if they believe that marijuana should be legalized, then I make them come up with 2 reasons that people say that it should **not** be legalized. I then make them look for any type of common ground where they find an aspect that they can agree on. You can use an abstraction ladder for this [a conceptual writing tool used for teasing out complex topics]. After they research and describe an opposing view, they can then discuss the point of view that they want to defend. (Helen Email Correspondence, emphasis original, 7/12/18).

Beyond having students research the opposing side, Helen discussed with them how to identify facts versus opinions, and with the upper-level classes she introduced the concept of logical fallacies to distinguish between claims and evidence. For this, she has used Rosenwasser & Stephen's (2005) *Writing Analytically with Readings* (pp. 201-205), which includes chapters on making plausible claims and asserting reasonable positions on arguments by using evidence. With lower level students, she has discussed *ad hominem*, and the difference between disagreeing with someone on the basis of their ideas versus making personal attacks. Finally, in Media and Culture, Helen encouraged students to consider the opposite point of view by having them discuss loaded language or the idea of "poisoning the well." Some of the paired opposite positions Helen has had students consider over the years include: The Death Penalty vs. Lethal Injection; Gun Ownership vs. Accidental Injuries, Violence, and/or Suicide Prevention; National

Status of Marijuana as a Schedule One Drug vs. Income Production of Recreational Marijuana and/or its Medicinal Uses (Helen Email Correspondence, 7/12/18). By having students delve deeply into an issue and encouraging them to understand one side of an issue that may not necessarily match their own point of view, she helped them to gain experience not only grappling with but adequately articulating an opposing argument, which is an essential part of bringing in compelling evidence that supports own point of view.

Using Humor and Indirectness

Ben often used humor and indirectness in class to hint at his personal views while at the same time, not explicitly identifying his political leanings one way or the other. In general, Ben regularly utilized humor to connect with his students and joked with them about a wide range of topics, particularly as they pertained to linguistic matters (i.e. explaining “paradox” as “not to be confused with a ‘pair-a-docs’”). The more high-level humor that Ben used in class like sarcasm sometimes seemed to get lost in translation, which on occasion caused confusion and misunderstanding. An example of this came from a day after class when Ben and the students had started a conversation about “fake news” that they would continue the following day. The students were gathering their things to go and one of the students blurted out a question to Ben about his political affiliation:

Jie: Are you a Republican?

Ben: I’ll tell you the answer my parents told me for 40 years—secret voter.

Jie: I asked several Americans how they vote—they will never tell you.

Badrah: That’s because if you say you like Trump, everyone will run away from you.

Jie: Do you have assault weapons?

Ben: Oh, 3 or 4.

Jie: Ok. Well, we have the answer. (Class 8, 3/27/18)

When I witnessed this interaction in class, I was somewhat aghast; I was fairly certain that Ben’s response was said in jest, but even to me it was not clear, and the students seemed to take his

response at face value and accept that they had gotten their answer. I brought up this interaction with Ben in an interview and asked him if he was ever worried that humor wouldn't translate well or that students would misunderstand the intended meaning behind his words:

Ben: I don't use [humor] in situations where I'm afraid that students won't understand.

Leah: Well, that's what I was curious about, because in the last class, after class, there was a conversation that was happening, and I think one of the students asked you if you have assault rifles.

Ben: If I have what?

Leah: If you have assault rifles.

Ben: Right, right.

Leah: And you said "Oh yeah, three or four." So, I'm curious to know, first of all, was that said in seriousness...

Ben: No, it was not.

Leah: Okay—I wasn't sure. And second, do you ever worry that students are misunderstanding—that they are taking something seriously when you didn't mean for them to?

Ben: Yeah, I definitely do worry about that sometimes. And there are times I have to remind myself to... and I think that's a danger of becoming too comfortable with a given group of students that maybe there is the danger of saying something [in jest] that they don't understand. I like and—it's always tough when I can't recall—when someone else can recall what I said but I can't—usually in a situation like that I will back track and give a—say the actual truth and let them know that that's not actually... and I hope I have the sense to do that. It's funny—I was just telling the students yesterday, I was telling them about growing up with my father... Um... the man never gave a straight answer.

Leah: Interesting.

Ben: And it was infuriating. And my wife keeps looking at me and saying "Yeah..." (Interview 2, 3/3/18)

Prior to our discussing it, Ben was not aware that his students had taken his statement—which he had intended to be a kind of off-handed joke—literally and thought of him now as a gun supporter, despite the fact that he himself identifies as a Socialist and a "Lyndon Johnson democrat" (Interview 2, 3/3/18). It is also possible that Ben didn't hear the final comment from Jie, and so was not aware that she had taken his joke literally. While it does not seem like the takeaway from this interaction should not be to never use humor or sarcasm with English Language Learners, it does give one pause and provide a cautionary tale regarding the potential

for students' misunderstanding that must be considered, particularly when one is discussing more politically-charged and complex topics.

Hess and McAvoy (2009) speak to the opacities of using humor with students, which can result in misunderstanding; for example, partisan sarcasm that implies who— in one's own estimation— is an “insider” and who is an “outsider” (p. 107) can not only cause confusion (particularly for ELL students who may not be as familiar with the surrounding cultural context of the joke) but can also isolate certain students whose belief systems may align with the side being ostracized. If students are put in a position where they feel marginal and unwelcome, they may shut down and not participate in class. For this reason, it is crucial that teachers be sensitive to the impact of the humor they use on students, and the potential that exists therein for misunderstanding.

Beyond using humor and sarcasm with students, Ben additionally utilized indirectness to indicate his views without directly stating them. One day in class, for example, Ben and the students had been discussing two news articles about gentrification. One was more of an advertisement for a specific neighborhood in D.C. that has changed a lot in recent years (due to gentrification). The article touted the newly renovated facilities as well as surrounding restaurants, bars, and businesses. The other article was a “think piece” called “My Love/Hate Relationship with Gentrification” that engaged with the contradictory nature of this phenomenon: on the one hand, neighborhoods became “safer,” with higher quality facilities, but on the other, many families were pushed out of the neighborhood as a result because they could no longer afford the rent. The students and Ben discussed the potential biases of the two articles:

Ben: The second piece— possible biases—it's definitely pro-realtor.

Badrah: Yes, but I would say that this reflects the reality. It's okay for bad areas to become good and great, to make it better. I would like to see Washington D.C. look great and being trendy and safe next to me. Just because I feel bad for people in the Southeast, it doesn't mean I want to be there.

Ben: [Quiet]

Saabir: You don't agree.

Ben: Well, actually I was going to respond—ironically, with somebody famous on the left. Lenin.

Badrah: John?

Ben: Not John Lennon. Lenin. L-E-N-I-N. The first leader of the Soviet Union.

Kameel: Oh.

Ben: Vladimir Illeach Lenin. He said that, “you can't make an omelet without breaking some eggs.”

Badrah: True.

Ben: So, if people lose their houses... Ok. (Class 4, 2/27/18)

In this interaction, Ben did not directly reveal his personal views, although if one understood his comment as intending to be ironic, they might have deduced them. This exchange illustrates the tensions that exist between a) teachers wanting to remain politically neutral and feeling like they *should* remain politically neutral as neutrality is the societally accepted position for teachers to have, and b) their agency not just as teachers but as people who have opinions, values, and belief systems that they carry with them every day and that do not leave them once they enter the classroom. Olson & Craig (2009) have addressed the influence of “meganarratives,” powerful policy plots that define accountability measures, that “cast long shadows” over teachers’ work. This concept can be expanded to include any kind of narrative that perpetuates expectations about what a “good” teacher should do and thus limits instructors’ freedom of expression. This tension between what Ben expresses a desire to do— to be politically neutral—and his tendencies as a human being whose existence is political was apparent in his indirect relaying of his personal views through his comments to Badrah.

Prioritizing Students’ Self-Expression

At the same time that instructors used various tactics to attempt to separate their political beliefs from the classroom and establish boundaries with students surrounding “controversial” topics, their everyday practices, as well as their self-reported values in interviews, evidenced a

strong understanding that teaching is political, and their actions were in line with that knowledge. Ben was the first to acknowledge this in his interview when he said, in response to the question of whether or not there is ever a time when instructors have an ethical obligation to take a stance on certain political issues, “this came up last week in class actually—and I told [the students] ‘you guys aren’t here to hear my opinions. I’m here to hear yours.’ I realize at the same time that teaching is a political act. You can’t pretend it’s not—especially language teaching” (Interview 1, 2/27/18). Ben understood that with language comes culture and that both language and culture are imbued with power. Because of this, he intentionally subverted his own point of view in class so that students’ opinions and positions could take center stage. In fact, when one of his students asked him his opinion on a political topic and another student said in exasperation, “don’t ask him, he’s always neutral!” (Interview 1, 2/27/18), Ben saw this as a victory. To him, this indicated that he was holding back enough to let his students center their own ideas in the classroom rather than his.

During his first interview, Ben talked about his experiences teaching in Japan and the ways that seeing how other instructors approached topics of culture influenced his approach to teaching students about “political” topics, and his intentional decision to let students take the lead rather than drilling his own ideas into them. Through witnessing other instructors’ “hammering [of students] with the deficiencies of their culture” (Interview 1, 2/27/18), Ben was able to clearly distinguish the way he wanted to bring politics into the classroom—through centering students’ views and allowing their positions to take the lead role— and the ways he did not— through pushing his own views onto them and forcing them to adapt their cultural background to accommodate his. Throughout his interviews and his teaching, Ben demonstrated a strong awareness of his own “power,” and of the highly political ways that teaching can either serve to maintain ethnocentric and hegemonic relationships or disrupt them.

Helen also identified the value of putting students' self-expression above her own, and the value she places on being a good listener in her teaching:

Being able to listen I think is more important, so I try. And we have students coming from China— I mean [to them] communism, it's not a bad thing. But if you speak to many Americans they're just gonna [have a] knee-jerk gut reaction that it's horrible. So, having that concept, you know, of just being very very careful. They're coming from a different perspective and you don't want to tear it down. If I have personal opinions on that, if I start tearing something, down they aren't gonna hear anything (Helen Interview 1, 1/30/18).

Helen understood that if she tore down students' self-concept—much like the “green as grass” teachers of which Ben spoke who continually compared Japanese students' culture to their own and painted it as inferior— they would not hear anything she said for the rest of the semester and would be positioned continually on the “defensive.” Helen did not want that; she wanted her learners to feel comfortable participating in class, and to know that their ideas and beliefs—even and especially if they were different from hers—were welcome and added to an academic discussion.

In her final interview, when asked about a piece of advice she would give to instructors who are working with linguistically diverse learners and helping to prepare them for the academic realm, Helen responded, “encourage them to disagree with you.” (Interview 3, 6/7/18). Helen placed such a strong emphasis on encouraging students to develop their independent thinking as she was aware of the role instructors can play in leading students down a certain path. Like Ben, Helen's goal was not to create “Mini Mes,” out of her students, but fully capable and independent thinkers. The political act of her teaching was to use instructional time to give students space to become valued participants in the classroom whose factually-based and diverse opinions were welcome.

Student Perspectives on Teacher Neutrality

While teachers outwardly expressed a belief that they should remain politically neutral with their students on controversial issues, students themselves expressed a desire for professors to be more open to “going there” with them, and to be more candid in expressing their values. Jie, a student in Ben’s class, expressed this in her interview, and rejected the fear that instructors’ candid depictions of personal values would sway students towards their set of beliefs:

Leah: Do you think that professors should keep their personal beliefs from students and be neutral on sensitive issues?

Jie: Actually... I think it’s great to be neutral but I don’t mind if [professors] let us know their real opinions, and I’d like to know it. Like [Name of another instructor] did. I think this is also great. I always share my opinions! Especially my political views, but I guess it may cause some chaos in the class... but I think it’s fine that Ben tried to be neutral.

Leah: Do you think if professors share their opinions that they are going to persuade students a certain way, or do you think students will still make up their own minds about their own views, regardless of if the professor shares theirs or not?

Jie: I don’t think those professors will try to persuade you. I think they’re just here to share their opinions and the knowledge they have. I think it’s great, so I don’t mind if they are conservative or they are liberal or neutral... I think it’s just like... persuade is one way but I don’t think most professors don’t have that [intention]... I’m not afraid of saying my opinions and I always speak out. (Jie Interview 4/27/18)

In this interaction, Jie evidenced ambiguity on the topic of neutrality. On the one hand, she affirmed that she’d like to hear her professors’ views, but in the same breath she mused that it may “cause some chaos” and “it’s fine that Ben tried to be very neutral.” While Jie seemed to possess ambiguity herself on the topic of neutrality and the ways that disclosure could occur in the classroom, she did not agree with the notion that professors who share their political views will inevitably skew students’ beliefs towards their own. She sees herself as an autonomous and independent thinker— capable of making up her own mind on a number of different topics— and sees the value in professors’ sharing their “*real* opinions” (emphasis added) solely in order to open a dialogue and promote transparency about their beliefs with students. She

acknowledged the perception that professors sharing their opinions “may cause some chaos,” but she also dismissed it by providing an example of a professor who is open about his views without this anticipated chaos having occurred.

Similar to Hess and McAvoy’s (2009) study that looked at students’ opinions of teacher disclosure, Jie found no connection between the overall quality of the teaching and whether or not her teacher chose to disclose. Similarly, she made no connection between teacher disclosure and indoctrination (Hess & McAvoy, 2009, p. 109). Jie indicated that by sharing their views openly with students, professors may relay their respect to students as valid thinkers and academic participants by trusting that students are capable of engaging in conversations without being easily manipulated or convinced of an argument without evidence. She echoes sentiments by Hess and McAvoy (2009) who assert that, “if disagreement about political views is at the heart of democracy, as many deliberative theorists contend, then there is evidence that the young people [...] are attracted to that ideal” (p. 109).

Jie’s view aligns with the literature regarding political disclosure and the public’s desire for greater transparency (Hess, 2009; Hess & McAvoy, 2009; Conover, Searing, & Crewe, 2002). A previously-mentioned study by Hess and McAvoy (2009), for example, found that out of 1,100 students and teachers surveyed across three Midwestern states, 80 percent of students surveyed and 90 percent of students interviewed were in favor of teacher disclosure (p. 99; p. 103). Students in this study identified their support for teacher disclosure as a point of fairness, the idea being that if students get to share their views in class, teachers should be able to as well. In addition, all of the students who supported teacher disclosure in this study felt that their teachers created an environment in which all voices were welcome, even those who disagreed with them (p. 102). In teacher interviews, none reported an inclination to persuade students towards their personal views, but all identified a desire to help shape students’ understanding of

what it means to be an engaged citizen (p. 103). In other words, the teachers who disclosed were not trying to indoctrinate their students; they just wanted them to have a firm grasp over what it means to be a participatory citizen in a pluralistic democracy.

The desire for greater political engagement extends to the broader public as well. In a study by Conover, Searing, and Crewe (2002), the authors found that while 30 percent of Americans are “silent citizens” who don’t engage in public political debate, 80 percent of Americans polled in a survey by the National Conference on Citizenship (2008) voiced support for a national project that would involve over a million Americans in a discussion about important public issues that would solicit a Congressional response to citizens’ opinions. If we are to develop in our students a sense that their voices matter in the broader context of democracy and show them that their thoughtful opinions are welcome regardless of differences in views that may exist, this work must begin in the classroom. As instructors, we must model this, even and especially when it means bringing our own politics into the classroom in a respectful and informed way.

The cry for more critical engagement with students is often muffled when it comes to international students. Many stereotypes and misconceptions about international students’ critical thinking skills abound, and when it comes to students from East Asian backgrounds, these misconceptions are multiplied many times over. While East Asian students are often stereotyped as “passive” and therefore unlikely or unwilling to engage critically with texts (Shin & Crookes, 2005; Kumaravadivelu, 2003b), they remain political actors who are capable of pushing back on the power and authority invested in the teacher. In response to these misconceptions, scholars have illustrated the transformative nature of engaging students in critical conversations not only for students but also for instructors who—through encouraging their students to position themselves in a questioning stance related to texts—learn to do this themselves and become

sharper and more observant. These efforts to move away from a banking model of education and towards an “empowering pedagogy” engages both students and teachers in developing their critical thinking skills and is a crucial step to transforming what it means to educate and be

Modeling Democracy

According to Hess (2009), there is a vital connection between the health and functioning of a democracy and the discussion of political issues, especially among those with dissimilar views. Indeed, the author says that “among the dilemmas faced by democratic educators are their desires to simultaneously forge community and nurture controversy, to develop in their students commitments to particular values while respecting their rights to hold ideas that are not shared, and to encourage the expression of political ‘voice’ without coercively demanding participation” (pp. 13-14). In Jana’s class, she gave students the freedom to find their “voice” by providing them with a platform for leading class discussion; since each student brought their own viewpoint to the issues, as well as their own set of values and beliefs, each class was different and students were exposed to a wide variety of perspectives. Jana did not “coercively demand [...] participation,” and instead allowed students to choose for themselves the ways they wanted to participate and add their voices to the larger conversation.

In the beginning of the semester, Jana led large group discussions with students herself; she would first hand out a worksheet with discussion questions on it and would ask students to discuss the questions in pairs and would then pull everyone together in a large group to debrief the questions together and provide prompts and follow-up questions as necessary. As the semester wore on, Jana asked students to take on the role of leading group discussions. She framed this as an informal responsibility—it was not formally graded, and she did not ask students ahead of time if they would be willing to take on this role. Instead, she created an

expectation that this was a responsibility that everyone would have at some point during the semester, and that it was not meant to be an intimidating role to take on. I never witnessed a single student refuse to take on the responsibility; in fact, students seemed excited and honored to be chosen by Jana to lead the class in a discussion. This framework for discussion leadership modeled democracy for students in that everyone participated equally not only in the discussion but also in taking on the role of discussion leader. In addition, it allowed for there to be less pressure and scrutiny on students as they voluntarily took on this leadership role rather than having it thrust upon them in the medium of a formal, graded assignment.

In my interviews with Jana, she spoke about the ways she sees herself more as a “coach” for her students than a lecturer. She spoke about the influence of her undergraduate education—during which she majored in art—on her conception of her role to students, and on her philosophy about teaching. In a similar vein that scholars like Dewey (1938) and Eisner (2002) view teaching as more of an art than a science, with teachers being required to respond intuitively to their students and there being no “formula” for good teaching but rather a need for teachers to respond moment-by-moment to students’ needs, Jana prioritized helping each of her students reach their own potential through leadership and class discussion rather than relaying a standardized lecture to all of them regardless of what their individual needs were.

Jana additionally discussed the influence of the seminar-based high school she attended on her understanding of her role to students as a facilitator whose job is not to convince them of “her” way of thinking, but rather encourage them to develop their own well-reasoned opinions about issues that are grounded in factual information:

I attended a seminar-based high school—a magnet school. And um... the way that—well, we were always talking about controversial topics—the way it was addressed was that the teacher is just the facilitator. Because we definitely had people in class that had very strong viewpoints in both directions. Things about race and the Civil War and things like that. In terms of content, it’s okay with me if students learn different things. That’s why I

give them a lot of different discussion questions that they can choose from and don't force them to speak about all of them because, you know, if they want to talk about how it's related to themselves, or they want to talk about more historical things or more persuasive things—I don't really mind. As long as they have learned something specific on that topic. But it'll be different for every student, I think. (Interview 1, 2/15/18)

Because Jana possesses an awareness that not all students will come away having learned the same content in the class, and because she understands the necessity of “meeting students where they are,” she models the creation of a democratic atmosphere by treating students as equals who have valuable opinions to share with the group, and who don't need to come away with identical understandings of a given topic or even with the exact same content knowledge.

Research has shown that speaking to people with different views and participating in “cross-cutting political talk” can build political tolerance (Mutz, 2006). Discussion can be seen as a proxy for democracy; if citizens feel comfortable participating in open and honest discussions with those whose beliefs differ from theirs, this is indicative of a healthy democracy. Hess (2009) additionally observes that “political tolerance is just the macrolevel, public policy rendition of agreeing to disagree” (p. 16). By providing her students with a space to work things out on their own—discussing a range of ideologically-charged issues like beliefs about intellectual property and plagiarism, political ideologies and the influence of these over individuals' values, the role of protest in advancing democracy and promoting equality, the influence of societal stereotypes and generalizations over individuals' beliefs about others, gender stereotypes and the ways these are perpetuated, and a host of other issues topics—Jana gave students the gift of building political tolerance amongst one another and created an environment in which the classroom functioned as a deliberative democracy that sought to prepare students to be citizens who are capable of “collective problem solving” (Kelly, 2003).

For international students who come to the U.S. with the intention of earning their bachelors/graduate degrees and additionally gaining an understanding of what it means to be a

“global citizen” and leader— in the world of business, economics, and international relations, in addition to many other fields— the necessity of acquiring skills to be actively engaged in conversations about ideologically-charged topics cannot be overemphasized. Throughout their lives and careers, students will be faced with situations in which they will need to work with those whose beliefs differ vastly from their own. In the words of Hess (2009), “through the creation of more high-quality, cross-cutting, and public political discussion, schools thus become the lever by which society can be changed rather than merely reproduced” (p. 21). Conversations such as the ones Jana promoted with her students are the impetus for societal change and the creation of a more just and equitable world for all.

Accountability

In Helen’s Media and Culture class, students gave multiple in-class presentations over the course of the semester: first, on magazines they designed in which they were asked to think about audience, persuasion, and the kinds of articles and advertisements that would appear in their magazines, and second, on various shows and films they analyzed for “surface” and “deep” cultural elements that included the ways that characteristics like gender, sexual orientation, and race were represented in these shows. In these presentations, students not only discussed social justice issues that they noted in these films and TV shows; they also “talked back” to stereotypical portrayals of gender, sexual orientation, and race among other identity markers. In preparation for these presentations, Helen showed a clip from *The Handmaid’s Tale*—a show about a totalitarian society called Gilead that is run by a fundamentalist regime, that, due to environmental disasters and an extremely low birthrate, has enslaved fertile women as “handmaids” to bear children for the nation’s authoritarian political party.

One clip Helen showed in class is from an episode entitled “Late” and features June—the protagonist—and her friend Moira, who are out for a run. They are wearing sports bras and shorts, and they stop at a coffee shop after their run to get a coffee. June’s credit card is declined, and the male barista acts very rudely toward her. In the next scene of the episode, June and the other women at her workplace are fired and are asked to clean out their desks immediately. As they do so, an armed militia stands by surveilling them. June’s boss, a man, says that the decision was out of his control. Helen and her students discussed the “surface” and “deep” cultural elements that were present in these clips:

Helen: Ok so what kind of deep culture you see in this scene?

Chen: SEXISM

Helen: What makes you say that?

Chen: Because the boss said, “only women get out.”

Helen: Ok, so the decision is only affecting one gender. Other kinds of deep culture you saw?

Leo: Authority.

Helen: Where does authority fit in there?

Ziyi: The law. The government.

Tao: Special security.

Helen: Right. They mentioned it’s not the regular army—it’s the militia. What are they doing there?

Zoe: Make sure every woman leaves her job.

Helen: How are they making sure?

Zoe: With guns.

Helen: With guns. What does the leader say?

Zoe: He said he couldn’t do anything.

Helen: Right, he said, “there’s nothing I could do.” Is there though? You can think about that. If every person stood up and said, “no this isn’t fair” would it have changed things? You can think about that. Who knows. But [the militia] had guns. What else is going on?

Leo: Justice.

Helen: What is the justice?

Zoe: The law was passed.

Helen: Right. And what does June say to that?

Chen: “What law?”

Helen: “What law.” What does that tell us about culture?

Chen: Justice comes after culture

Helen: Ok. Do you know all the laws of China?

Ss: No...

Helen: Do you pay attention when the government changes them?

Tao: No. No one cares, actually.

Huang: Only some old people.

Helen: We're in [a large Metropolitan city] and they're always working on laws. What is the commentary there?

Chen: People don't know the laws. They don't care.

Helen: Ok—maybe a lot of people in modern culture—they don't pay attention to the changing of laws. They just think “Oh they'll take care of us.” But in this Dystopian world, it's too late. So, this is a commentary about civic engagement and paying attention to that stuff. (Class 16, 3/27/18).

In this interaction, Helen not only asked her students to think about the “deep cultural” elements present in the clip they watched in class, but also encouraged them to reflect on the ways that political apathy has an impact on people's lived experiences and to question their own involvement with and attention to these issues. This interaction asked students to reflect on their privilege through encouraging them to see the ways they may be complicit in their own oppression if they do not seek to remain aware of changing laws and regulations and take an active role in standing up for their rights when they are being violated.

This initial interaction and engagement with “holding each other accountable” provided a model for what Helen expected students to do when they presented on the TV shows and films they chose to analyze in class. In one group's presentation, they not only addressed the deep culture elements that were present in their show—specifically gender stereotypes—but also acknowledged how “deep culture” is societally reproduced. This group challenged the instructor and the other students to consider the importance of acknowledging societal change in addition to pointing out stereotypes in order to move forward as a group. The group presented on an episode of *Modern Family* and had discussed a plot line from the episode involving an interaction between Jay and Cameron, a gay couple on the show that was worried about taking their daughter to pre-school for fear that she would be judged by other parents and their children due to her parents' sexual orientation and her family's non-traditional makeup. A parallel plot line on the show concerned Jay—a father figure—and his stepson Manny, who was helping him

to assemble a fan. Jay does not read the directions or listen to Manny while he is assembling the fan and gets shocked twice while putting it together. The students and Helen debriefed these two plot lines after students had watched the clips in class:

Zhuang: The clip [we just watched] is about gay partners. They worry about others' thinking because maybe others' think [their daughter] Lily is also different from other children [because of her family's non-traditional makeup]. BUT Cameron [one of her fathers] is very friendly and very optimistic. He thinks nevermind—it's okay—and he doesn't care about others and thinks they are also the same as others. This kind of question is different in other countries because some countries—like China—we do not really publish laws about being gay/lesbian. In China there are many problems about this and many people disagree with [being gay] or have some bad opinions, but in America it's more open and [considered] okay. Nowadays, China is more open than before and some people can accept this question.

Ziyi: The second clip we watch is about Jay and Manny put together the fan. In my country, parents always want to help kids get good grades, but now parents gradually want to try to let children do something by themselves.

Helen: Ok! You did a great job of discussing some of these deep cultural items and making that comparison with China. So, let's talk about this—there's an idea in many cultures that doing certain things—like fixing items in your own house, for example—is “manly”—we saw they were putting the fan together and he didn't want to read the directions, just wanted to do it on his own. He wanted to involve his son in doing this. And the son was frustrated, right? Here's my question for you. Do you think there would be the same expectation for a young girl—if he had a little girl—that she would help put together the fan?

Jie: No, I don't think so.

Zhuang: Maybe? China is changing now.

Helen: Ok so maybe? It's hard to know. Maybe yes maybe no. But China is changing now. So with this we're starting to think about stereotypes, right? The stereotype in cultures: “Men do this/women do that.” Right? And stereotype—you're saying, “now it's changing in China.” But you still identified this idea that, “children do this—they study.” Parents want children to get good grades. Right? The idea that “all” children should do this. But you also identified that this is changing and parents are gradually letting students do things on their own—making their own decisions. (Day 18, 4/3/18)

In this interaction, both students and Helen held one another accountable to a higher standard and not falling into the trap of replicating societal stereotypes. The students portrayed to Helen that China is changing—for example, that LGBTQ individuals are accepted more readily than before—and challenged her proposition that a little girl may be less likely to participate in a

stereotypically “masculine” activity such as fixing a household appliance with her parent. Helen mirrored students’ statement that China is changing by reiterating their statement that parents are encouraging their kids to be more autonomous and “do something by themselves.” Both the students and Helen held themselves accountable in this exchange to not duplicate societal stereotypes or accept them as “just the way things are,” and instead acknowledged the fact that societies are changing, and these changes are just as if not more worthy highlighting than continually centering centuries-old stereotypes.

In the article “The interests of full disclosure: Agenda-setting and the practical initiation of the feminist classroom,” Nicole Seymor (2007) discusses the often-ignored component of a feminist classroom: initiating and setting the expectations for the class such that equitable and democratic interactions can occur. She identifies feminist classrooms as those where hierarchy is “‘minimized,’ not necessarily abolished or even minimal” (p. 194), and emphasizes collaborative class discussion over the traditional “banking model” of education in which the instructor is there to lecture and make deposits into students’ minds with little to no expectations on returns. In addition, equal weight is given to all contributions regardless of whether or not they align with the professor’s views. Based on this definition of a feminist classroom, Helen’s engagement with her students and her emphasis on holding one another to a higher standard—one that actively delves into stereotypes and generalizations and encourages students to participate on their own accord and develop their own understandings—demonstrates the ways that accountability and holding one accountable to a higher standard of participation is a practice congruent with the aims of a feminist classroom.

Chapter 8: Implications

In this dissertation, I have discussed a number of ways that three white instructors in an EAP setting engaged their ESOL learners in conversations about race and social justice—as well as the ways they at times avoided engaging themselves fully in debate or barred themselves from being vulnerable enough to break through white fragility so that they could acknowledge their complicity with a racial hierarchy. I have highlighted not only the strategies and methods these teachers use to instruct their students on social justice topics—for both high-level English language learners as well as those who are at a lower level of English language proficiency—but also the challenges that come with doing so, particularly when instructors were experiencing internal conflicts between their understandings of teaching as a political act and their beliefs that instructors must remain neutral with their students on “controversial” topics. In this section, I have addressed the implications of my findings for teachers’ pedagogical practice, for EAP programs, for teacher education, and for research.

Implications for Pedagogy

The instructors with whom I worked in this dissertation were not immune to the “meganarratives” (Olson and Craig, 2012) about teaching that identify The Ideal Teacher as a bland, apple-holding, “all ideas are welcome” pacifier, while the teacher who stands up for her values, speaks out about injustice, and models transparency is frowned upon by others as “divisive” or “difficult.” In their interviews, Helen, Jana, and Ben identified themselves as striving to remain “neutral” regarding controversial topics discussed with students. At the same time, they promoted democratic ideals in their students through modeling non-censorship, freedom of speech, and informed civic debate in their classrooms. These tensions were apparent throughout the semester and were never reconciled.

Regarding teacher neutrality, an implication that comes out of this study is that teachers who aspire to remain politically neutral with students in order to shield their personal views from them may be engaging in a futile task as students appear to be fully capable of deducing teachers' points of view, whether or not they actively disclose them. Scholars have argued that teachers' positions of neutrality—in which all viewpoints are considered equal and various positions are presented as “just the way things are” rather than as culturally-constructed—leaves students with the mistaken impression that certain views are “natural” rather than “cultural” (Heybach, 2014). Jana embodied this assumption herself; when speaking during an interview about why she chose certain course texts, she said that she had done this based on how well they revealed “the reality of things” and presented information as “just the way [it is]” (Jana Interview 1, 2/15/18). By choosing texts that, in her view, serve the didactic purpose of exposing students to “the way things are” (Interview 1, 2/15/18), Jana inadvertently did her students a disservice by denying them the opportunity to see and deconstruct the ideological nature of texts, which could have facilitated discussions about the culturally-constructed nature of “Truth” as well as the connection between constructions of “Truth,” Power, and Political Agency.

Foucault (1980) poignantly argues that “truth isn't outside power” (p. 131) and Applebaum (2009) claims that while theories of ideology “assume the possibility of a pure or transparent form of knowledge, [...] ‘truth’ must always be interrogated from its institutional moorings within forms of discourse from which ‘truths’ are established” (p. 390). Because there is no “outside” of ideology, we are always making sense of our world in the context of the inseparable ideological lens through which we view it. In light of this, it is essential that teachers prompt their students to be critical of portrayals of information as “just the way things are” and instead push them to understand the ways that truth is socially-constructed and culturally-mediated.

Haybach (2014) expands on this issue by pointing to the profound influence of “common narratives” about teacher neutrality on teachers’ beliefs about how they should present material to their students, and their conceptualization of the larger role of the teacher in the classroom. A Google search of the word “teacher” reveals images of smiling women in front of chalkboards, apples on desks, and hands raised in didactic purpose— promoting the notion that, “educators are not (or should not be) politically motivated or engaged, but rather loving keepers of children, disseminators of objective lessons, and ever hopeful builders of our youth’s self-esteem and confidence” (p. 49). The influence of these images on teachers’ socially-constructed self-conceptions may not be readily apparent even to the most critically-conscious educators as they are so entrenched and veiled as to be rendered invisible. If we as teachers are to retain our relevance and authenticity, however, we must adapt our teaching to the needs not just of our individual students’ needs, but to the needs of society more broadly. If education itself is to remain truthful to its own values and prepare students for the kind of world we want to see created, educators must have the courage necessary to model the kind of candor, transparency, and social responsibility we want to see of future generations.

For EAP educators who wish to employ SJP that is informed by Critical Race Theory in their classrooms, there are already many resources available for one to do so. Kimberlé Crenshaw (1993) taught us that intersectionality pertains to the oppressions that individuals— specifically Black women— experience as a result of multiple interlocking factors such as race, gender, and class. This term, which was originally developed by and for Black women, has been coopted by whites and has often been minimized to a reductive narrative of “we all have problems.” While “intersectionality” may not be the most appropriate term for the oppression ELLs experience, there is no doubt that they experience oppression on the basis of their ethnicity, linguistic ability, and at times their class. ESOL instructors in EAP and other settings

can allow themselves to be guided by the tenets of intersectionality to better understand the experiences of their ESOL students and better serve them, keeping in mind the multiple oppressions they experience each day of their lives in the U.S.

In addition to CRT, white teachers who strive for anti-oppressive pedagogies and practices can read and engage more with the concept of white fragility to learn about their own blind spots, understand and interpret their gut reactions to being called to account for racism in present-day society, and remain open to critiquing their location on the ever-changing continuum of racism such that they can work towards anti-racist practices. DiAngelo (2018) reminds white progressive [educators] that receiving feedback [from people of color, or other white people] is a positive sign of the relationship and should be seen as beneficial. She also emphasizes that our learning is never finished; binding oneself to anti-racist action and work is a lifelong process that requires continual reevaluation, humility, and commitment to personal integrity.

In light of what it means to commit oneself to anti-racist actions, teacher neutrality must be understood as a tool of the status quo. If the goal of education is to transform society into a world that is more just and equitable for all people, neutrality will not be the way by which this occurs. In her writing about white fragility and the sneaky ways that racism evolves to maintain white supremacy, DiAngelo (2018) provides examples of the kinds of statements that serve to maintain the racial status quo— for example, those that are colorblind, (“I don’t see color”; “focusing on race is what divides us”; “race doesn’t have any meaning to me”), and those that are color-celebrate, (“I work in a very diverse environment”; “I marched in the sixties”; “I lived in Japan and was a minority, so I know what it is like to be a minority”). DiAngelo explains how, while colorblind and color-celebrate statements appear very different on the surface, their function is the same: they exonerate the person who is speaking from any duty to end racial

oppression or acknowledge any complicity in a racist system. They, “take race off the table,” and in so doing, “close (rather than open) any further exploration” (p. 78).

Applying DiAngelo’s arguments to education, teacher neutrality functions in a similar way to colorblind and color-celebrate statements. By saying “I don’t like to get political in the classroom,” or “I don’t want to bring my personal politics into the classroom,” teachers excuse themselves from the burden of acknowledging the part they play in educational environments that disproportionately benefit white students and marginalize students of color, as well as linguistically and culturally-diverse students, among many other marginalized identity markers like class, gender, and ability. Statements like this exempt teachers from taking responsibility for current problems in society regarding inequities between groups and denies the role educators play in maintaining or disrupting the status quo.

As a construct, teacher neutrality functions to obscure the political nature of education and hide from view the pillars of prejudice on which it rests. While on the surface it appears a reasonable position to take—even the most equitable position to take—it serves to maintain the status quo and uphold white supremacy in education. Neutrality, which puts forth a vision of teacher as “nonpartisan referee,” presumes that all students and all perspectives are competing on an equal playing field, which is patently untrue (Kelly & Brandes, 2001). If the goal of education is truly that no child be left behind, teachers cannot purport to be nonpartisan referees, but must take on the role of being courageous coaches who model truthful information, give voice to minority perspectives, and demonstrate for students what justice can look like both in the classroom and in the world.

In tracing the etymology of the word “neutrality,” curriculum theorist Jessica A. Heybach (2014) reminds readers that the word originally means “no power being transmitted” or “being disengaged.” She then poignantly and rhetorically asks, “given the demands to ‘engage’ students,

and create ‘critical thinkers,’ why would teachers adhere to the metaphor of a disengaged gear—one sitting there with the potential to move, but instead resting in place?” (p. 47). In response to the claim that teachers use their classrooms to promote their (liberal) ideology at the expense of “intellectual diversity” and are prejudiced against students with conservative beliefs, philosopher of education Barbara Applebaum (2009) reminds readers that the charge of liberal bias assumes neutrality is possible, which is a false premise. Pedagogical theorist and teacher educator Gloria Ladson-Billings’ (1996) research provides a telling anecdote that speaks to the (in)capacity for true neutrality to exist; she found that when a white man, who teaches at a prestigious U.S. university, taught his students about issues of race, he was perceived to be “objective,” “scholarly,” and “disinterested,” whereas when an African American woman at the same institution taught about similar topics, she was perceived as “self-interested,” “bitter,” or “putting forth a particular agenda” (p. 384).

Ideas about who is capable of neutrality, when certain topics are allowed to be broached, and by whom, are deeply embedded in the racial fabric of the U.S. In order for educators to truly serve a more equitable framework, we must train ourselves to see who discourses of “neutrality” serve, and who they marginalize. We must face the problem of education with steel resolve and comprehension that teacher neutrality maintains a white supremacist framework, and that in a society in which systemic injustice exists, social justice education promotes equity.

Implications for EAP Programs

With regard to EAP programs specifically, this dissertation has attempted to shed light on some of the challenges that come with bringing social justice topics into the realm of EAP, but also the possibilities and opportunities that can come from doing so. If students in EAP programs are going to be successful in their careers and lives post-university studies, they must be prepared

for the world they will encounter and be immersed in after graduation. This means not only equipping them with the background knowledge and understanding of American history, race relations, inequities, and prejudices, but empowering them with the tools they need to be advocates for themselves and others. Through their teaching, actions, and treatment of students, the teachers in this study engaged in practices that helped to prepare their students for the world they will encounter.

Scholars have been critical of EAP programs for deliberately avoiding ideologically-charged topics with ELLs (Flowerdew and Peacock, 2001). In no other situation will ELLs be shielded from the realities that await them and others outside of school walls. Speaking back to this avoidance, Benesch (2001) argues that language teaching is never—and is not capable of being—ideologically neutral. Canajarah (2002) adds that the “accommodationist” approaches often employed in EAP settings ignore students’ diverse backgrounds and perpetuate a deficit narrative about ELL students by assuming that they are incapable of participating in challenging, “controversial” discussions.

In contrast to the idea that ELLs in an EAP setting are not prepared to engage in conversations about “controversial” topics, the teachers I observed engaged their students in difficult and uncomfortable conversations about racism, language discrimination, gender discrimination, unconscious bias, as well as a number of issues related to the community surrounding the school such as gentrification, housing discrimination, the long-term impact of protests, and police brutality among many others. These teachers were not fazed by the diverse levels of English language learners in their classroom and went out of their way to make lessons on these topics accessible to all learners in the classroom, regardless of their language levels. They did not treat their students as limited due to any perceived lack of academic English knowledge (Cho, 2018), and instead empowered them to take ownership over their learning of

English and validated their knowledge in multiple and varied ways. These actions emboldened students to be critical consumers of the English (Parkinson, 2016), and encouraged them to contribute their voices and experiences to their subject-area classroom and beyond, taking an active stance in disrupting the deficit narratives told about them (Kumaravadivelu, 2003b).

A task for EAP programs, pedagogy, and research is to develop authentic materials that can be used in an EAP program that lend a critical perspective to the task of teaching English. While the foundational purpose of EAP programs is linguistic, it is essential that these programs develop curricula and practices that are critically-aware in order to truly prepare students for life once they leave the university setting rather than solely focus on the transmission of English language skills. Incorporating SJP into EAP programs can occur at multiple levels— through a single teacher who actively decides to change the way she relates to her students, embodying a “transformative intellectual” who empowers herself and her learners to take ownership over their education rather than a “passive technician” who spoon-feeds knowledge to them (Kumaravadivelu, 2003a); it can also occur from the top down, with changes in administrative management, curricular design, and the topics chosen for incorporation into courses of study. At any level, the incorporation of SJP practices is vital to the livelihood of EAP programs and will aid in holding them accountable to their values and to the students whom they serve.

Implications for (ESOL) Teacher Education

In order to change the common narrative about the limits of teachers’ role in the classroom regarding their political agency, a re-articulation of teacher disclosure must first come to fruition in which it is understood not as indoctrination, but in relation to the original definition of “to disclose,” which is “to make a fact, especially a secret, known.” Teachers have an ethical obligation to disclose the facts to their students. This is not possible if teachers feel a need to

remain “neutral” with them on difficult topics. In this way, teacher disclosure as a legitimate pedagogical tool must be given fair consideration in teacher education programs (Brezinka, 1994; Hess & McAvoy, 2009; Heybach, 2014; Journell, 2016). Often when teacher political disclosure is brought up with preservice teachers, it is only to discuss the stigma associated with it (Journell, 2016). Going into education means going into politics; the goal of education is to equip the next generation with the necessary knowledge to transform society by promoting equity and justice. Bearing this in mind, teacher education programs need to provide teachers with explicit models for creating justice and equity in their classrooms, and, specifically for white teachers, to take ownership over and responsibility for changing what has traditionally been a racist system. Teachers’ own transparency will open doors for candid conversation with their students rather than punctuate the ending of one. It is essential that preservice teachers be taught the merits of teacher political disclosure; we need to model appropriate civic behavior with our students, and if we assert that disclosure only leads to indoctrination rather than serving as a knowledge-informing tool and the only valid way to instruct students, we cannot do this.

Currently, the “consensus rhetoric” that dominates institutional policy in teacher education programs eclipses the political nature of the teaching profession. The policies and the teacher education programs that come out of these policies create an environment in which future teachers undergo a process of neutralization and standardization; these programs pacify teachers out of their personal and political agency (Rüsselbæk Hansen, Phelan, Qvortrup, 2015). Instead, teacher education programs must wrestle not only with the political nature of education, but also with the responsibility to prepare educational professionals to be courageous in the face of the status quo so that they can truly transform their world into a more just place. This revolution necessitates a political vision of teacher education.

In addition to the issue of teacher disclosure, a concern that must be addressed in teacher training programs—specifically those related to TESOL—is ESOL teachers’ responses to plagiarism. ESOL teacher education programs need to provide preservice teachers with adequate training on how to respond to instances of plagiarism in their classes in culturally responsive and educative rather than punitive ways. As international students may be coming to this country with an entirely different set of cultural values, instructors need to be well-versed on the cultural differences they may encounter in their students and be sensitive to them by enacting culturally-relevant pedagogy (Ladson-Billings, 1995), which extends to their treatment of plagiarism. It is a contradiction to expect international students to be well-versed and acculturated to the academic conventions of the U.S., while at the same time preaching cultural tolerance and culturally-responsive teaching; when teachers respond to students’ transgressions of Western academic conventions in punitive and demeaning ways, they betray their prioritization of a hegemonic understanding of academic conventions.

Beyond educating teachers about appropriate responses to instances of ELLs’ plagiarism, teacher education programs must model SJP practices with future ESL teachers so that those who are going into EAP settings (or adult ESL, community, or any other teaching setting), can model SJP with their students and prepare them for all aspects of life rather than concerning themselves solely with the transmission of the four discrete English language skills. For white teacher candidates specifically, more personal reflection and coursework on CRT, white fragility, and the relationship of these to education, schooling, and the maintenance of the status quo is necessary for future teachers to truly take responsibility for and ownership over educating all students and providing them with necessary tools to be successful.

Implications for Research

To maintain a functioning and healthy democracy, we must have an educational system in which students are presented with a wide variety of information, viewpoints, and opportunities that allow them to develop their critical thinking skills and understand how knowledge is culturally-constructed, socially-mediated, and historically-informed. While there is disagreement about the role teachers should play to do this, what can be understood from the information we have about teacher neutrality and teacher disclosure is that—because teacher disclosure is currently the minority view and is not supported by the larger cultural narrative of what makes a good teacher, additional portrayals are necessary to uncover the merits of disclosure and provide perspectives that are missing from the literature. Currently, when teacher political disclosure is given a platform, it is through YouTube clips of instructors intolerantly proselytizing to their students—it bastardizes the concept of teacher political disclosure through only giving voice to these extreme cases. There is a need for ‘counternarratives’ (Ladson-Billings, 2013) that show the merits of teacher political disclosure and “reaffirm the professional status of the vast majority of teachers” (Journell, 2016, p. 107) who choose to do this, not with the aim of converting their students to their views, but to promote transparency, public debate, and open and respectful participation in a pluralistic democracy.

Beyond counternarratives that depict alternate ways of enacting teacher political disclosure, there is a need for counternarratives by ESOL Teachers of Color that depict their experiences enacting critical pedagogy with their learners. Often, the experiences of white ESOL teachers, who are the dominant group in this field, overshadow those of Teachers of Color; to better understand the impact of these conversations on different groups of students as well as teachers, the research must center diverse viewpoints and voices. In a similar vein, research must seek to respond to the dominant fear that students will be indoctrinated with their teachers’ views if teachers choose to disclose and be transparent about their opinions. This could occur through

longitudinal studies that follow teachers through their process of disclosure about certain issues as well as the evolution of students' opinions on the matters being discussed. As found in both the literature (Hess & McAvoy, 2009) and in this study, students are eager to hear their teachers' candid views, and are not so uninformed and impressionable that they will take their teachers' personal views—if presented as such—as fact. To assume that students are incapable of discerning between the two is insulting to their intelligence and denies them the opportunity to engage intellectually with their teachers about politically-charged and important topics that affect everyone's lives outside the classroom. Greater numbers of studies that highlight students' opinions on this matter, and that speak back to the deficit narratives currently being told about their abilities to think critically and independently, are necessary.

Related to the above, a greater number of both qualitative and quantitative studies that more closely examine the factors that influence teachers' perceptions of why they should be neutral on “controversial” topics in the classroom are needed. This could come in the form of teacher research, similar to that which was conducted in my study—in which teachers can either experience first-hand, or witness through the participants in their studies—the ways in which teacher disclosure impacts students' participation and investment in the classroom. Through conducting this study and speaking to students who prefer for instructors to be transparent about their personal views, as well as reading in the literature that teachers' attempts at neutrality conceal little from students, I have reflected on ways I can work to sensitively and appropriately disclose in the classroom, demonstrate transparency, and model the responsibility I have as a white, cis-gendered, heterosexual woman to speak out about the ways that racism and other forms of prejudice are embedded in our society and are perpetuated by the silence and inaction of those in power.

A benefit of teacher or action research (self-study in higher education) is that it allows instructors to engage in honest critique that may prompt them to reflect earnestly on their practices and reveal new insights for how to improve their pedagogy based on empirical research (Allender, 2005; Hamilton, 1995; Louie, Drevdahl, Purdy, & Stackman, 2003; Shulman, 1986). Studies that look at teachers' personal explanations for how and when they choose to disclose, as well as greater numbers of comparative studies between teachers who do/don't choose to disclose would be helpful if we are to better understand the possibilities and limitations of teachers' political self-expression in the classroom. Studies that examine disclosure constructively and offer descriptive accounts of those who successfully disclose would also offer counternarratives to the single story of disclosure only being proselytizing and intolerant.

It would additionally be helpful if there were a greater number of studies that looked longitudinally at potential correlations between teachers' disclosure/assumed neutrality on students' political engagement over time. While Hess and McAvoy (2009) found that none of the teachers interviewed in their study reported a desire to influence students' political positions about "controversial" topics, they did express an intention to help formulate students' understandings about the meaning of being an informed and engaged citizen (p. 103). It would be useful to understand more about the potential connections between these positionings and the degree to which students maintain political involvement throughout their lives. In addition, it would be useful to understand if there is a connection between ESOL students' intention to stay in the U.S. upon graduation and their engagement in politically-charged or social justice topics. Beyond this, research should examine students' intended career goals and whether or not there is a connection between these and their investment/engagement with social justice topics.

Because there is a fear that teacher disclosure will influence students' beliefs and skew their perspectives towards the teacher's—despite there being no scholarly evidence to support

this claim (Hess & McAvoy, 2009; Journell, 2011b)— it would be useful to have a greater number of studies that looked at the influence of teacher political disclosure on students' political beliefs. This could come in the form of studies that conduct observations, interviews, and/or surveys of teachers who choose to politically disclose as well as with their students, both before and after teachers disclose. Studies could look at students' opinions about specific political issues before and after teachers disclose to see how these opinions change (or don't) after teacher disclosure.

Finally, it would be useful to understand more of the specific challenges facing ESOL instructors who teach in an English for Academic Purposes setting regarding teacher disclosure. These instructors, who are not only teaching content, but also language and culture, encounter the additional obstacle of providing their learners with historical and sociopolitical context for understanding the political nature of the topics about which they are learning. Because many university ESOL students may be new to the U.S., they may have very little of the historical and sociopolitical context that will be necessary to understand their major courses and be able to participate in an informed way in their classes. For ESOL instructors, then, it is crucial to gain a greater understanding about how and when teacher disclosure affects students' participation, understanding of the material, and willingness to engage in open discussions, and the relative appropriateness of these two methods for different contexts and classroom moments.

Chapter 9: Conclusion

The purpose of social justice education is to first critique conceptions of diversity that are rooted in either colorblind statements, or blind celebrations of difference (Applebaum, 2009; DiAngelo, 2018). The second purpose is to consciously work to abolish prejudice and hate, which begins with acknowledging the role we play in the current system. For white teachers, this

means beginning our work from a place of understanding that anti-racist action is a lifetime commitment. We are bound to make mistakes. Insidious and mutable forms of racism exist in the present-day, and we are socialized in an environment that maintains the status quo. To challenge systemic injustice, therefore, we must first acknowledge our complicity in its perpetuation, and then work continuously and tirelessly to adopt anti-racist practices. Counter to the claim that social justice education is an ideological imposition, Applebaum (2009) and others argue that it has the opposite effect by providing students with the tools they need to regard politically-charged issues critically and from a position of social responsibility.

The young people in this study were not afraid to engage in debate about politically-charged issues. The students in Jana's class regularly discussed issues of political ideologies, socialization, and the influence of these on individuals' value systems and actions; the importance of protest for advancing democracy and promoting equality; the influence of societal stereotypes and generalizations over individuals' assumptions and behaviors, and the need to examine one's latent beliefs to change these behaviors; and the impact of neoliberalism on the aims of higher education, in addition to many other topics. Ben's students broached conversations about cultural imperialism; the connection between marginalized groups' experiences of disempowerment and riots/destruction of property; environmental justice; and gentrification in the surrounding city and its impact on marginalized groups, among many more topics. Helen's class addressed colonialism and its lasting effects; personal and journalistic biases and the impact of these on individuals' actions; LGBTQ rights; representation of minority groups in the media; and the interplay among sexualization, sexual harassment, the #MeToo movement, and the social construction of both gender roles as well as the influence of these over who is permitted sexual agency.

ESOL students in this study were eager to dive headfirst into these topics and were challenged by their teachers' willingness to bring these topics into the classroom to stretch not just their English language skills but also their critical thinking skills and their understanding of what it means to be an engaged and informed global citizen and participant in American democracy. Through using content-based instruction and discussion as both "a desired outcome and a method of teaching students critical thinking skills, important content, and interpersonal skills" (Hess, 2009, p. 55), Jana, Ben, and Helen created the conditions for their students to learn about racial and social justice issues in the U.S. and gain a more complete understanding of the sociopolitical and historical context that has shaped U.S. history and serves as the foundation for the relationships between people today.

By creating context for their learners about these topics—putting social justice concerns in the U.S. in conversation with what students know about these topics in their home countries, for example, and creating a safe space for students to explore their personal beliefs—teachers encouraged students to develop their critical thinking about a variety of issues that they may not have considered before. Through teachers' everyday classroom practices of fostering autonomy and self-reliance in students, placing a high value on creating a positive classroom atmosphere, promoting camaraderie, and acting as facilitators for students' knowledge who are comfortable enough with their positions to decenter their authority and share their power with students (Kelly & Brandes, 2001), teachers created an environment in which students helped each other to construct what respectful and informed civic engagement can look like and promoted the values of democratic and social justice education.

The teachers in this study demonstrated the ways that tensions between the societal expectation of teacher neutrality and teachers' experiences of and beliefs about teaching as a political act coexist. There is a seemingly signature American need for binary understandings of

complex issues that puts them into artificial boxes rather than seeking to understand their nuances; these two categories cohabit in these teachers' practices, and it is worthwhile to prompt teachers—and specifically white teachers—to consider why they may feel it necessary themselves to remain neutral on politically “divisive” issues (such as racism, gender discrimination, homophobia, etc.), while they promote their students' engagement with such topics in the classroom. It is worthwhile to prompt current and future teachers to consider why they do not feel a responsibility to speak out on these issues, and why they think their silence is a better alternative than owning their personal views or allowing themselves to be vulnerable with their students at the risk of exposing their own flawed narratives. It is also worthwhile to prompt white teachers to consider how students positioned as marginal in the classroom benefit from seeing their teachers use their voices and authority to center issues affecting minority populations so that these issues do not remain hidden to the dominant group.

Brezinka (1994) is quoted as saying that “education is always directed toward something valuable, and no one can educate without valuing” (p. 121). While the teachers in this study remained convinced that neutrality was the best practice for them to engage in to remain “fair” to all students in their classes and promote the most “middle-of-the-road” point of view, their silence actually rendered them complicit in the maintenance of system that disserves marginalized students and, in-so-doing, displayed their priorities. For teachers invested in practicing pedagogy that is socially-just, students may benefit from seeing teachers openly wrestle with “controversial” topics together with their students. Doing so would live up to not only the responsibility that white teachers have to speak out on social justice concerns and address the role they play in a racist system but would also serve as a fundamental example to students of what it means to take responsibility for one's learning and lifelong growth in a sustained and ethical way.

In a piece that argues for troubling neutrality and moving toward teacher ambiguity, Jessica Heybach (2014) writes that ambiguity “opens up possibilities that are not otherwise accessible—a reality open to interpretation and the creation of subjective meanings [that] could never be sourced in absolute truths” (p. 53). Simone de Beauvoir’s 1948 book *The Ethics of Ambiguity* serves as the foundation for Heybach’s (2014) argument about the “sub-man” who weakens when faced with a “crisis of subjectivity” and “ends with an intense willing adherence to that which submerges the autonomous subject in an external object” (p. 45). Put in the context of the educational world, “sub men” may be seen as those who prefer not to think or “wade into the depths of their own subjectivity” (p. 51), instead deferring to pre-defined curricula and “standards” so as to avoid making difficult choices about what knowledge they deem to be of most worth. By moving toward a notion of teacher ambiguity, therefore, teachers allow themselves and their students a certain freedom that is connected to continually choosing the harder route of willingly putting oneself in the position of undergoing “subjective crises” rather than defaulting to a pre-determined object position that allows one to forego the difficult work of deciding one’s opinions for oneself and “endur[ing] the angst associated with freedom” (p. 54).

My hope is that this dissertation has served to illuminate the practices of three white teachers who are engaging ESOL students in conversations about social justice topics in an EAP setting. An additional hope is that it supports conversations that are already happening (Kelly & Brandes, 2001; Hess, 2009; Journell, 2011; Miller-Lane, Denton, & May, 2006) surrounding alternate discourses about teachers’ roles in the classroom and potential positionalities toward disclosure. As all education is a “type of imposition [...] that mediates and regulates [students’] experiences and understandings of the world” (Heybach, 2014, p. 49), neutrality is not possible for the institution. Teachers are political beings (Journell, 2011; Kelly, 1986), whose opinions

make themselves known to their students in one way or another (Niemi and Niemi, 2007). The question of why this can't be done thoughtfully and responsibly is yet to be answered.

Scholars have argued for a “political vision” of teacher education (Rüsselbæk Hansen, Phelan, & Qvortrup, 2015) that reveals rather than attempts to conceal the political nature of arming the next generation with knowledge that will best serve and advance society by promoting equity and justice. Teachers’ political neutrality maintains the status quo (Jensen, 2007), so a new guiding ethic is needed. (Re)-conceptualizing teacher disclosure as “making facts known” re-positions this practice as one that aids teachers in serving the most marginalized students in their classes and re-centering these students’ voices. By beginning our practice from the understanding that teacher neutrality is neither desirable nor possible, and disclosure privileges marginalized students’ voices thereby creating equity, teachers themselves can provide the antidote to the “belligerent citizenship” that abounds in today’s political climate (Avery, Bird, Johnstone, Sullivan, and Thalhammer (1992). Specifically, for white teachers this re-positioning would model personal responsibility for speaking up about the role that we play in a system built on inequality. As scholars have found that it is common for teachers to express a belief that neutrality is important at the same time that they enact critical pedagogy (Cho, 2014), and because there is a false divide between individuals’ public/private lives that proves unsustainable in everyday life (Zembylas, 2003), it is crucial to delve further into teachers’ paradoxical identities and the factors involved in their beliefs about best teaching practices and the role that their personal agency plays in maintaining or transforming the current system.

For me, this study has provided a glimpse into the complex nature of teachers’ engagement with students in conversations about racial and social justice topics, and the layer of complexity that is added when these discussions are undertaken with international students by white teachers. This study has additionally provided me with a glimpse into the contradictions

embodied by instructors who express a desire to remain neutral on “controversial” topics, but who persist—in their lives and in their teaching—as political beings whose decisions about when to speak and when to remain silent are fundamental to the maintenance or disruption of the status quo.

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Appendices

Appendix A: Teachers' Syllabi

Reading & Vocabulary Level 6 ELA—[REDACTED] Spring 2018

Class Meetings: Mon/Tue/Thu/Fri (2:30 pm-3:45pm)
Location: [REDACTED]
Instructor: Ben
Contact Information: [REDACTED]
Office Hours Monday 1 – 2 pm, or by appointment

Course Description

Students develop their critical thinking skills, academic reading skills, and expand advanced academic vocabulary. Students read and interpret academic texts across a diverse array of disciplines as well as scholarly articles and a novel. In addition to writing analytical responses to the texts, students apply a range of learning strategies and research skills, participate in debates, lead classroom presentations and discussions, and work collaboratively to complete in-class activities.

Course Goals:

By the end of the semester, students will be able to:

- Identify the thesis and supporting evidence within an academic text,
- Summarize, interpret and synthesize information from a text,
- Determine the meaning of unfamiliar words and ideas in a text,
- Make inferences utilizing implicit and explicit details in the reading,
- Distinguish between literal and figurative language as well as fact and opinion,
- Distinguish between paraphrased and quoted texts,
- Identify and compare themes within various texts,
- Annotate academic texts to generate ideas for written responses,
- Create presentations and discussion questions to demonstrate critical thinking/understanding of a text,
- Quote and cite sources using academic guidelines in papers and presentations.

Required Texts

Hirschberg, Stuart and Terry. *One World, Many Cultures*, 9th Edition. Pearson. ISBN: 978-0-321-94516-7
 Mengestu, Dinaw. *The Beautiful Things that Heaven Bears*. Riverhead Books, ISBN: 978-1-59448-285-4

Additional or supplementary texts will be made available on Blackboard.

Weekly Plan

Week	Topic	Text	Assignments
1 1/16	What is Culture?	Course overview Hirschberg: Introduction	Essay <ul style="list-style-type: none"> ● Reading Strategies ● Demo Disc. Leading ● Skills (Annotations) Vocabulary <ul style="list-style-type: none"> ● Overview of Vocab Skills

2 1/22	Family and Friends	<p>Hirschberg: Unit 1</p> <p><i>“Valley of the Gun”</i> by Joe Bageant; p. 31-36</p> <p><i>“Plight of the Little Emperors”</i> by Taylor Clark; p. 37-43</p>	<p>Essay</p> <ul style="list-style-type: none"> • Comprehension Quiz & Annotations • Demo Disc. Leading • Skills Quiz (Annotations) • Skills Lesson: <ul style="list-style-type: none"> o ID Thesis & Main Ideas, o Evaluating Support for logic <p>Article</p> <ul style="list-style-type: none"> • Demo Disc. Leading <p>Vocabulary</p> <ul style="list-style-type: none"> • Demo Vocab. Leading • Skills (parts of speech from context) • Mini-Quiz
3 1/29	Life Experiences	<p>Hirschberg: Unit 2</p> <p><i>“Initiated into an Iban Tribe of Headhunters”</i> by Douchan Gersi; p 80 – 85.</p> <p><i>“Body Art as Visual Language”</i> by Enid Schildkrout; p 86 – 94.</p>	<p>Essay</p> <ul style="list-style-type: none"> • Comprehension Quiz & Annotations • Disc. Leaders • Written Response: Comparing Main Ideas & Evaluating Support for logic • Skills Lesson: <ul style="list-style-type: none"> o Eval. Support for plagiarism <p>Article</p> <ul style="list-style-type: none"> • Disc. Leading <p>Vocabulary</p> <ul style="list-style-type: none"> • Vocab. Leading • Skills (multiple definitions) • Quiz
4 2/5	Gender Roles	<p>Hirschberg: Unit 3</p> <p><i>“Arranging a Marriage in India”</i> by Serena Nanda; p 127</p> <p><i>“The Turbid Flow Ebb and Flow of Misery”</i> by Margaret Sanger; p 155</p>	<p>Essay</p> <ul style="list-style-type: none"> • Comprehension Quiz & Annotations • Disc. Leading • Skills Quiz (Eval for Plagiarism) • Skills Lesson: Summarizing <p>Article</p> <ul style="list-style-type: none"> • Disc. Leading <p>Vocabulary</p> <ul style="list-style-type: none"> • Vocab. Leading • Skills: Multiple Definitions con’t • Mini-Quiz: multiple definitions
5 2/12	Working Life	<p>Hirschberg: Unit 4</p> <p><i>“Why I Quit the Company”</i> by Tomoyuki Iwashita; p 170</p> <p><i>“Bassackwards: Construction Spanish and Other Signs of the Times”</i> by Jay Nordlinger; p 182</p>	<p>Essay</p> <ul style="list-style-type: none"> • Comprehension Quiz & Annotations • Disc. Leaders • Written Response: Summarizing • Skills Lesson: Explicit Vs. Implicit <p>Article</p> <ul style="list-style-type: none"> • Disc. Leading <p>Vocabulary</p> <ul style="list-style-type: none"> • Vocab. Leading

			<ul style="list-style-type: none"> • Skills: Guessing meaning from context • Quiz: Multiple Definitions
6 2/19	Race, Class & Caste	<p>Hirschberg: Chapter 5</p> <p><i>“What is Poverty”</i> by Jo Goodwin Parker; p 209</p> <p>TBD</p>	<p>Essay</p> <ul style="list-style-type: none"> • Comprehension Quiz & Annotations • Disc. Leading • Skills Quiz (Explicit vs. Implicit) • Skills Lesson: Fact vs. Opinion <p>Article</p> <ul style="list-style-type: none"> • Disc. Leading <p>Vocabulary</p> <ul style="list-style-type: none"> • Vocab. Leading • Skills: Multiple Definitions • Mini-Quiz: guessing meaning from context
7 2/26	Race, Class, and Immigration	Introduction to <i>The Beautiful Things that Heaven Bears</i> ; Chapters 1-2	Midterm: Hirschberg, Chs 1-5 and Vocabulary; Vocabulary Presentation
8 3/5	Race, Class, and Immigration	<i>The Beautiful Things that Heaven Bears</i> , Chapters 3-6	Vocabulary Presentation
3/11	Spring Break – no class		
9 3/19	Race, Class, and Immigration	<i>TBTHB</i> , Chapters 7-10	<p>Vocabulary Presentation</p> <ul style="list-style-type: none"> • Written Response
10 3/26	Race, Class, and Immigration	<i>TBTHB</i> , Chapters 11-13	Vocabulary Presentation
11 4/2	Race, Class, and Immigration	<i>TBTHB</i> , Chapters 14-16	<ul style="list-style-type: none"> • Vocabulary Journal • Written Response
12 4/9	Strangers in a Strange Land	<p>Hirschberg: Chapter 6</p> <p><i>“Growing Up American: Doing the Right Thing”</i> by Amparo B. Ojeda; p 230</p> <p><i>“A Look Behind the Veil”</i> by Elizabeth W. & Robert A. Fernea; p 266</p>	Vocabulary Presentation
13 4/16	Food For Thought	<p>Hirschberg: Chapter 7</p> <p><i>“Kids Battle the Lure of Junk Food”</i> by Maureen O’Hagan; p 296</p>	Vocabulary Presentation

		TBD	
14 4/23	Customs, Rituals, and Religious Values	Hirschberg: Chapter 8 TBD	Vocabulary Presentation
15 4/30	Review	None	Final Exam

Media and Culture

ELA [REDACTED]

Spring 2018

Class Meetings: Monday & Thursday, 11:20 AM - 12:35 PM

Location [REDACTED]

Instructor: **Helen** [REDACTED]

Contact: [REDACTED]

Office Hours: by appointment

Course Goals

By the end of this course, students will be able to:

- Discuss and analyze how culture can be presented in media.
- Engage in primary and secondary research to develop their ideas about how culture is related to multiple topics.
- Develop a critical approach to media consumption, considering the messages presented in media.
- Increase their use of culturally relevant vocabulary
- Utilize oral language skills to fully and meaningfully participate in class discussions, carry out group work, perform primary research, and deliver effective academic presentations.
- Utilize appropriate verbal and written citations.
- Develop writing skills across genres by appropriately adapting writing style to media context: newspaper, film review, analysis paper, and blog.
- Analyze verbal and non-verbal information delivered via media.
- Understand critical approaches to the use of technology and critically evaluate all media sources based on whether they are recent, relevant, reputable and reliable.
- Listen and take notes on the main ideas and details regarding class lectures, podcasts, TV shows, movies, and interviews.
- Utilize processes to manage the quality of their work to include appropriate content revisions and grammar editing.

Course Texts

Materials will be accessed via the Internet or made available on Blackboard as needed.

Assignment Descriptions

Class Participation, Team Project Management Deliverables and Quizzes (30%) Each class

Students' active participation is required during each class period. All course readings and assignments should be prepared before class, and students should come prepared to participate fully during discussions and class activities. Pop quizzes regarding the content may be given at any time. In addition, it is expected that students will utilize the professor's office hours to discuss concerns or seek advice about the course.

Your 'blog' teams will be responsible for maintaining the necessary components for the management of the website project. This will include both verbal and written assignments to include memos, pitches, quality control (QC) documents (performance reviews and 'meeting' attendance forms), and a media consumption log.

Reflections (15%)

Dates vary

There will be several course blogs in which you will reflect on the role of culture in media. Each blog should be between 150-250 words and should capture the 'genre' of a journal blog. Although less formal than an academic paper, these must still demonstrate a student's understanding of the best practices for written communication to include correct grammar and appropriate information flow/cohesive devices. Please review the rubric on blackboard to ensure you meet all the requirements.

Website: Topic Projects— 6 total (35%)

For each new media genre, the students will complete mini project. The projects are described below.

Podcast

Record interviews of several individuals utilizing appropriate politeness skills. Create a podcast with an introduction, body content (to include appropriate citations) and conclusion.

Newspaper Article

Write a newspaper article in one of the genres discussed. Your article must include at least one interview with a student or staff member that is not in the ELA or Accelerator program.

Magazine Pilot Presentation

This pilot magazine should include a sample cover of the magazine, 2 short articles, and advertisements. Present a pilot of your own new magazine. Remember, you want your audience to sponsor this project and to advertise in your magazine!

TV Program Cultural Analysis

Choose a TV program and analyze the visible and invisible elements of culture present in the TV show. Discuss how it presents cultural values and beliefs and how its visual, verbal, and musical elements create meaning.

Film Review

Write a film critique of a recent award winning film. Use appropriate film review writing structure and vivid language, as discussed in class.

Final Published Blog / Exam (20%)

Final

For the Final Project, your team will give a presentation of your final product. For your final exam, you will add one last blog based on a prompt during exam day.

Evaluation

Class Participation, Project Management & Quizzes	30%
Mini Projects	35%
Reflections (BB Class Blogs)	15%
Final Portfolio / Exam	<u>20%</u>
Total	100%

Course Overview & Important Dates

Week	Monday	Thursday
<p>Week 1</p> <p>A Culture Project</p> <p>Media & Culture</p>	<p><i>NO CLASS</i></p> <p>Martin Luther King Day</p>	<p><u>Due Today</u> N/A</p> <p><u>Class Work:</u></p> <ul style="list-style-type: none"> • Introduction to the Course: Media & Culture • Semester Project - investigating culture through media (Wordpress site) • Project Management (Proj Mgt)
	<u>Due Today</u>	<u>Due Today</u>

<p>Week 2</p> <p>Culture</p>	<ol style="list-style-type: none"> BB Blog: Interview Teammate Bio (50-100 word + Picture) Proj 1 Deliverable (BB Team Blog): Interview Prep - ID Interviewee Reading: Lecture Ready 3, Our Digital World, p. 29-30 Media Consumption Log (BB <u>Class</u> Blog) <p><u>Class Work:</u></p> <ul style="list-style-type: none"> Quiz: Vocabulary / Reading Surface vs. Deep Culture Interviewing Skills 	<ol style="list-style-type: none"> Proj 1 Deliverable (BB Team Blog): Conduct, Record & Post Interview A Reading: Responding to Reading (Wardle, E. & Downs, D.) Writing about Writing - A College Reader. p 44-54 <p><u>Class Work:</u></p> <ul style="list-style-type: none"> Quiz: Surface vs. Deep Culture, Reading Project Work: Newspaper
<p>Week 3</p> <p>Newspapers</p>	<p><u>Due Today</u></p> <ol style="list-style-type: none"> Reading: "Hidden Culture" Listening: <u>Wait Wait Don't Tell Me</u> News Quiz. Proj 1 Deliverable (BB <u>Team</u> Blog): News Article Brainstorms Media Consumption Log (BB <u>Class</u> Blog) <p><u>Class Work:</u></p> <ul style="list-style-type: none"> Quiz: Reading, Purpose, Bias News Literacy/Truth in Media / Bias Project Work - Article on Culture 	<p><u>Due Today</u></p> <ol style="list-style-type: none"> Reading: NYT Weekly News Quiz # 10 + 4 Rs worksheet Reflection (BB <u>Class</u> Blog): 'Fake' news - Original work and comments Grammar Practice: Open-ended Questions Action: Bring a newspaper to class <p><u>Class Work:</u></p> <ul style="list-style-type: none"> Quiz: Article Content News Articles vs. Editorials vs. Op Eds Project Work
<p>Week 4</p> <p>Newspapers</p>	<p><u>Due Today</u></p> <ol style="list-style-type: none"> Reflection (BB <u>Class</u> Blog): Respond to an Editorial Media Consumption Log (BB <u>Class</u> Blog) <p><u>Due TUESDAY</u></p> <ol style="list-style-type: none"> Proj 1 Deliverable (BB <u>Team</u> Blog): Conduct, Record & Post Newspaper Interview B by Tuesday <p><u>Class Work:</u></p> <ul style="list-style-type: none"> Quiz: Vocab + ID News Article, Op Ed Biased Language Cohesion in Writing 	<p><u>Due Today</u></p> <ol style="list-style-type: none"> Proj 1 Deliverable (BB <u>Team</u> Blog): <ol style="list-style-type: none"> Team Process: Draft, Comment & Revise <p><u>Due SATURDAY</u></p> <ol style="list-style-type: none"> Proj 1 Deliverable (BB <u>Team</u> Blog): <ol style="list-style-type: none"> Team Process: Copy Editor Feedback <p><u>Class Work:</u></p> <ul style="list-style-type: none"> Identifying Real News Creating Headlines Citing Sources, Reporting Verbs
<p>Week 5</p> <p>Magazines</p>	<p><u>Due Today</u></p> <ol style="list-style-type: none"> BlackBoard Graded Assignments: <ul style="list-style-type: none"> Proj 1: Newspaper Articles 	<p><u>Due Today</u></p> <ol style="list-style-type: none"> Reflection (BB <u>class</u> Blog): Respond to an Image Action: Each Member Bring a Magazines

	<p>2. Reading: George, D. and Trimbur, J. (2012) “<i>A Guide to Visual Analysis</i>”, 6-9</p> <p><u>Class Work:</u></p> <ul style="list-style-type: none"> • Images: Real vs. Fabricated • Introduce Project 2 <ul style="list-style-type: none"> ◦ Subcultures/Target Audiences 	<p>3. Worksheet: Pitch Magazine Topic Ideas</p> <p>4. 3 Readings: “<i>Alpha Geeks</i>”, “<i>Who’s a Nerd Anyway?</i>”, “<i>Geek Love</i>”</p> <p><u>Class Work:</u></p> <ul style="list-style-type: none"> • Quiz: Readings + Visual Analysis Vocabulary • Subcultures: Multiple Points of View • Identifying Audiences
<p>Week 6</p> <p>Magazines</p>	<p><u>Due Today</u></p> <ol style="list-style-type: none"> 1. Reading: TBD 2. Proj 2 Deliverable (BB <u>Team Blog</u>) Magazine Writers 3. Hardcopy: Pitch Worksheet 4. Media Consumption Log (BB <u>Class Blog</u>) <p><u>Class Work:</u></p> <ul style="list-style-type: none"> • Ads and Info-Ads • Introduce: Investors • Workshop: Pilot Magazine 	<p><u>Due Today</u></p> <ol style="list-style-type: none"> 1. Project 2 Del (BB <u>Team Blog</u>) Updated Magazine files <p><u>Class Work:</u></p> <ul style="list-style-type: none"> • Quiz: Vocab • Workshop • Presentation Skills: Visuals, Hook, Eye contact, Closing, Questions
<p>Week 7</p> <p>Magazine Presentations & Critical Feedback</p>	<p><u>Due Today</u></p> <ol style="list-style-type: none"> 1. BB <u>Investor Blog</u>: Group Samples 2. BlackBoard Graded Assignments: <ul style="list-style-type: none"> ◦ Proj 2: Magazine Files <p><u>Class Work:</u></p> <ul style="list-style-type: none"> • Magazine Presentation Group 1 & 2 • Critical Feedback “Sandwich”, Positive comment, critical feedback suggestion, open-ended question. 	<p><u>Due Today</u></p> <ol style="list-style-type: none"> 1. BB <u>Investor Blog</u>: Group 1 & 2 Responses to Critical Feedback 2. BlackBoard Graded Assignments: <ul style="list-style-type: none"> ◦ Performance Review <p><u>Class Work:</u></p> <ul style="list-style-type: none"> • Magazine Presentation Group 3 & 4 • Critical Feedback “Sandwich” • Group 3 & 4 Responses to Critical Feedback
<p>Week 8</p> <p>Music</p>	<p><u>Due Today</u></p> <ol style="list-style-type: none"> 1. Action/Survey Monkey: Investor Voting 2. Reflection (BB <u>Class Blog</u>): Playlist 3. Readings: <ul style="list-style-type: none"> ◦ “My Music” p. 104-109 ◦ Intellectual Property and the Music Business, p. 41-42 4. Media Consumption Log (BB <u>Class Blog</u>) <p><u>Class Work:</u></p>	<p><u>Due Today</u></p> <ol style="list-style-type: none"> 1. Proj 3 Deliverable (BB <u>Team Blog</u>): <ul style="list-style-type: none"> ◦ Personal Playlist, Links & Questions <p><u>Class Work:</u></p> <ul style="list-style-type: none"> • Quiz: Video • Interviewing Techniques

	<ul style="list-style-type: none"> • Quiz: Vocab, Readings • Introduce Mini-Project: 'Radio/Podcast' • Intellectual Property 	
<p style="text-align: center;">SPRING BREAK (March 11-18)</p>		
<p style="text-align: center;">Week 9 Podcast/Television</p>	<p><u>Due Today</u></p> <ol style="list-style-type: none"> 1. Proj 3 Deliverable (BB <u>Team Blog</u>): 3-10 minute recording 2. Media Consumption Log (BB <u>Class Blog</u>) <p><u>Class Work:</u></p> <ul style="list-style-type: none"> • Creating a Podcast Panel about ethnographic interviews 	<p><u>Due Today</u></p> <ol style="list-style-type: none"> 1. BlackBoard Graded Assignments: <ul style="list-style-type: none"> ○ Proj 3: Upload Podcast ○ Performance Review <p><u>Class Work:</u></p> <ul style="list-style-type: none"> • Introduce Project 4: TV Analysis
<p style="text-align: center;">Week 10 Television</p>	<p><u>Due Today</u></p> <ol style="list-style-type: none"> 1. Reflection (BB Class Blog): Your 1st TV Show 2. Watch Assigned Show, Complete Worksheet 3. Media Consumption Log (BB <u>Class Blog</u>) <p><u>Class Work:</u></p> <ul style="list-style-type: none"> • Team Project: Deep Culture in TV • Presentation Skills 	<p><u>Due Today</u></p> <ol style="list-style-type: none"> 1. BlackBoard Graded Assignments: <ul style="list-style-type: none"> ○ Proj 4: Upload link to <ul style="list-style-type: none"> ■ Google Doc for handout ■ link to show ○ Performance Review 2. Bring 12 Copies of Handouts <p><u>Class Work:</u></p> <ul style="list-style-type: none"> • Group Presentations: Cultural Analysis of a TV Program
<p style="text-align: center;">Week 11 Film</p>	<p><u>Due Today</u></p> <ol style="list-style-type: none"> 1. Watch: The Social Network 2. Reading Ebert, R. (2010) The Sun Times "The Social Network: Calls him an Asshole, Makes Him a Billionaire" 353-355 <p><u>Class Work:</u></p> <ul style="list-style-type: none"> • Quiz: Reading • Introduce Project 5: Film Critique • Language of Film Reviews & Critiques 	<p><u>Due Today</u></p> <ol style="list-style-type: none"> 1. (re)Watch: Your Favorite Movie 2. Reflection (BB Class Blog): Your Favorite Movie - A Light-hearted Film Review <p><u>Class Work:</u></p> <ul style="list-style-type: none"> • Quiz: Vocabulary • More on Analysis • Movie Assignments
<p style="text-align: center;">Week 12</p>	<p><u>Due Today</u></p> <ol style="list-style-type: none"> 1. Watch: Assigned Movie 2. Proj 5 Deliverable (BB <u>Team Blog</u>): Submit Worksheet 	<p><u>Due Today</u></p> <ol style="list-style-type: none"> 1. Proj 5 Deliverable (BB <u>Team Blog</u>): Draft Movie Review <ul style="list-style-type: none"> ○ Team Process: Draft, Comment & Revise

Film	<p><u>Class Work:</u></p> <ul style="list-style-type: none"> Editing & Peer Review 	<p><u>Due SUNDAY</u></p> <p>2. BlackBoard Graded Assignments:</p> <ul style="list-style-type: none"> Proj 5: Formal Movie Critique Performance Review <p><u>Class Work:</u></p> <ul style="list-style-type: none"> Introduce Final Project: Blog Perspectives on New Media
<p>Week 13</p> <p>Final Project</p>	<p><u>Due Today</u></p> <ol style="list-style-type: none"> Reading: "I Tweet, Therefore I Am" Media Consumption Log (BB <u>Class Blog</u>) <p><u>Class Work:</u></p> <ul style="list-style-type: none"> Rules for New Media Blog Design 	<p><u>Due Today</u></p> <ul style="list-style-type: none"> BlackBoard Graded Assignments: <ul style="list-style-type: none"> Link to Individual & Group Wordpress Sites FINAL WEBSITE: Revised Pitch & Magazine <p><u>Class Work:</u></p> <ul style="list-style-type: none"> Project Work: Design and Content
Week 14	<p><u>Due Today</u></p> <ol style="list-style-type: none"> FINAL WEBSITE: Draft Article + Comment on others' Articles Media Consumption Log (Class Google Doc) <p><u>Class Work:</u></p> <ul style="list-style-type: none"> Project Work: Design and Content Including links as references 	<p><u>Due Today</u></p> <ol style="list-style-type: none"> FINAL WEBSITE: <ul style="list-style-type: none"> Introductory Pages Comment on others' Articles <p><u>Class Work:</u></p> <ul style="list-style-type: none"> Project Work: Design and Content
Week 15	<p><u>Due Today</u></p> <ol style="list-style-type: none"> FINAL WEBSITE BlackBoard Graded Assignments: <ul style="list-style-type: none"> Final Website Review Performance Review <p><u>Class Work:</u></p> <ul style="list-style-type: none"> Blog Presentations 	
Monday, May 7	<p>FINAL EXAM 11:20 am - 1:50 p.m.</p>	

Culture of Higher Education in the U.S.

ELA [REDACTED]

Spring 2018

Class Meetings: Tuesday/Friday, 12:55-2:10 p.m.

Class Location: [REDACTED]

Instructor: Jana [REDACTED]

Contact Information: [REDACTED]

Office Hours: Tu/F 11:15AM -12:15 PM

COURSE DESCRIPTION

The Culture of Higher Education in the United States (3) This course explores cultural assumptions underlying academic practices and personal interactions in U.S. university communities, with special attention on how U.S. cultural norms are viewed by observers from other countries. Includes understanding the educational institutional context including the role of academic integrity; examining student-faculty interactions; conducting research; and successful cultural adaptation.

COURSE OUTCOMES

By the end of this course:

- Students are able to read, understand, and engage in class discussions of longer readings (about 30 pages per week), including some academic writing and/or scholarly journals.
- Students are able to keep a reading journal to keep track of the purpose, audience, main argument, key details, personal connections, and vocabulary of course readings.
- Students are able to effectively use their reading journal to synthesize complex, course readings, prepare for class discussions, and study for exams.
- Students demonstrate an awareness of the ideology and practices of U.S. academic culture, as well as behavioral strategies to apply that awareness to their lives as international students.
- Students demonstrate a critical approach to education consumption, considering its purposes, goals, and effectiveness.
- Students are able to lead discussions of a course readings, including identifying themes, creating discussion questions, making connections to other course material, identifying different perspectives, and effectively critiquing the content.
- Students deepen their connections to students beyond ELA through joining a student organization and actively participating in the organization.
- Students are able to choose a specific topic for a content-based essay and write the essay effectively, demonstrating the ability to take a position on the topic in a specific, arguable thesis and organize the supporting ideas appropriately.
- Students are able to effectively include course readings to further an argument in essay writing using in-text citations, voice markers, and a reference list according to academic conventions (both in-class exams and at-home essays).
- Students are able to give an effective presentation based on primary research, including a hook, road map, signaling phrases, visual aids, and a conclusion.
- Students are able to communicate a clear purpose and relevance to their presentation.

REQUIRED TEXTS:

1. *The Idiot* by Elif Batuman (2017): 1594205612
2. *Shadow Scholar* by David Tomar (2013): 1620400189

ASSESSMENTS

Participation and Preparation 10%

All course readings and assignments should be prepared before class, and students should come prepared to participate fully during discussions and class activities. In class, active participation is required and assessed. Participation and Preparation will be assessed every three weeks.

Worksheets & Quizzes on *The Idiot* 10%

Students will complete worksheets and/or quizzes on *The Idiot* that test text comprehension. These assessments will feature paragraph length writing tasks. *Makeup quizzes will not be given except in the rare case of a student emergency.*

Reading Log 15%

A reading log is a tool to develop the summarizing skills required to keep track of long, difficult readings. Reading Logs will be assessed for completion, comprehensiveness, accuracy, and appropriacy twice during the semester. A complete schedule for reading will be made available on Blackboard. Students are responsible for accessing the schedule. *Late submissions will not be considered for assessment.*

Essay 2

Midterm Exam 20%

The midterm will be an in-class exam that covers the key concepts and skills from the course. Students will be required to write paragraph length answers to questions on course topics. The exam emphasized depth of understanding rather than simple detail recall. *Please note that if a student is absent on the day of an exam, students must submit a doctor's note to the appropriate university office in order to receive a makeup.*

Final Project 25%

Students will join a student organization of their choice on campus and document active participation in the organization's events. Students will research and report on how the organization supports the university's mission, which includes "turn ideas into action and action into service," in the form of a presentation, personal reflection, and research report.

FINAL GRADES

A	93 - 100	C+	78 - 79
A-	90 - 92	C	73 - 77
B+	88 - 89	C-	70 - 72
B	83 - 87	D+	68 - 69
B-	80 - 82	D	63 - 67
		D	60 - 62
		F	0 - 59
		FX: Failure due to Attendance	

TOPICS & EXAM DATES

Tuesday, Jan 16	Introduction to Course	Friday, Jan 19	Annotating Texts Summary Writing
Tuesday, Jan 23	Structure of US Higher Education System	Friday, Jan 26	Purpose of Higher Education
Tuesday, Jan 30	Academic Integrity	Friday, Feb 2	College Ranking Systems
Tuesday, Feb 6	Introduction to Final Project	Friday, Feb 9	Introduction to Essay

Tuesday, Feb 13	Novel Discussion: <i>Fall</i>	Friday, Feb 16	Curriculum
Tuesday, Feb 20	Student Organizations	Friday, Feb 23	Neoliberalism
Tuesday, Feb 27	Diversity on Campus	Friday, Mar 2	Being an International Student
Tuesday, Mar 6	Novel Discussion: <i>Spring</i>	Friday, Mar 9	Mid-term Exam
Tuesday, Mar 20	Politics and Higher Education	Friday, Mar 23	Essay Workshop: Rough Drafts & APA Formatting
Tuesday, Mar 27	Novel Discussion: <i>June</i>	Friday, Mar 30	The American Student
Tuesday, Apr 3	Final Project: Writing Workshop	Friday, Apr 6	Student Voice on Campus
Tuesday, Apr 10	Final Project: Powerpoint Workshop	Friday, Apr 13	The Culture of Writing
Tuesday, Apr 17	Novel Discussion: <i>July & August</i>	Friday, Apr 20	Final Project: Presentation Workshop
Tuesday, Apr 24	Final Project Presentations	Friday, Apr 27	Final Project Presentations

Appendix B: Interview Questions for Teachers (Meeting #1)

1. How long have you been teaching English?
2. How long have you been at ELA?
3. What classes do you teach?
4. In what other contexts have you taught?
5. Can you tell me more about the strategies and methods you use to engage students in conversations about social justice issues, including race, gender, sexuality, class, and language ownership?
 - a. What are some of the challenges you've faced in teaching about these issues?
6. How do you scaffold this content for lower-level English language learners?
7. Can you tell me more about how you handled addressing the racist incidents that happened on American's campus in the spring and last fall?
8. What has helped you to feel more comfortable in teaching about these issues?
9. What do you see as your role to students?
10. Do you think that teachers should be politically neutral in the classroom?

Thank you for your time!

Appendix C: Interview Questions for Teachers (Meeting #2)

Questions for Ben:

1. I have noticed that you often use sarcasm in your classes and with your students when teaching about a number of different topics. Are there specific times when you are more prone to using sarcasm?
2. I noticed that on Tuesday, when a student asked you if you had assault rifles at home, you said "oh yeah, three or four." Was this answer said in seriousness or in gest? If it was said in gest, do you ever worry about the students not "getting" when you are joking versus when you are being serious?
3. You said that you don't like the terms "liberal" and "conservative" because of how divisive they can be. How do you identify yourself? Do you like to talk about politics?
4. You have said before that you think teachers should be neutral. Can you talk a bit more about this? Can you imagine a time when teachers would have an ethical obligation to take a stance on what they think is right/wrong?
5. Have you ever been asked to teach students about a topic with which you personally disagree? What was the situation and how did you handle it?
6. Can you see value in teachers playing "devil's advocate" for their students to teach about controversial issues? Give an example of when you might do this.
7. Do you think that teachers have a duty to engage students in conversations about social justice issues such as racism, as well as other forms of discrimination related to class, gender, sexuality, national identity, and/or privilege? Why or why not?

Questions for Jana:

1. What made you want to become an English teacher?
2. Talk to me a bit about your life growing up. Do you have brothers and sisters? Are you close with your family?
3. You said you moved around a lot— that you went to four different high schools. What did your parents do growing up and what was it like moving around that much?
4. Is your family more conservative or more liberal and how do you think their beliefs shaped your own views?
5. Are there specific political issues about which you have strong opinions?
6. I remember in class you said that you chose to study drawing and painting in college because you didn't know anything about them and you wanted to learn. Tell me a bit more about how you came to this decision— what was your experience like in college with this?
7. Can you tell me a little bit more about the individuals you teach privately? What has your experience been with this?

Questions for Helen:

1. In general, what do you think is going well so far this semester?
2. What do you feel is still kind of a challenge right now in the semester?
3. How you deal with students who are so participatory so as to dominate the conversation, or how have you dealt with it if you have had to deal with something like this in the past?
4. I've noticed that in the first few weeks of class there was a lot of talk about bias in the news and in newspapers and how stories are framed, and I've noticed that lately there's been a little bit less content that deals with topics like evaluative language and personal bias; I was curious to know if this was an intentional choice or if it's more related to just the class material and the unit you're in right now?
5. Can you tell me a little bit more about what it was like to grow up in a military family?
6. I remember you saying that your parents had a traditional relationship, and I'm curious to know: when did your own sense of how you felt— about [gender roles] and social justice issues—develop and what experiences prompted this development?
7. I'm curious to know your perspective—being married to someone who's a different race than you— what are your thoughts on white people's role to educate one another about race and racism?

Appendix D: Interview Questions for Teachers (Meeting #3)

Questions for Ben:

1. How do you feel about the class now that the semester is over? What do you think went well this in this class, and what would you want to improve on in the future?
2. Talk to me a little bit about the P.I.E. system—persuade, inform, entertain. Where did you first learn about this and how has it informed your teaching?
3. How was this class different from the Academic Writing class? What did you like/not like about the other class?
4. What happened on the field trip? What do you think students gained from that?
5. What do you think about political correctness in the classroom?
6. If you could do this class over again, is there anything you would change?

Questions for Jana:

1. How do you feel about the class now that the semester is over? What do you think went well this in this class, and what would you want to improve on in the future?
2. What classes are you teaching over the summer and what texts will you be using in those classes?
 - a. Is there any kind of a focus on social justice issues in those classes?
3. Do you consider yourself a stricter or a laxer teacher? Why?
4. If you could do this class over again, is there anything you would change?
5. If you had one piece of advice to give to instructors working with international students, what would you tell them?

Questions for Helen:

1. How do you feel about the class now that the semester is over? What do you think went well this in this class, and what would you want to improve on in the future?
2. What did this class, and specifically the components of this class that focused on social justice issues (for example, using scenes from *Black-ish* and from the *Handmaid's Tale*, and teaching students about implicit bias in the media) teach you about instructing students on these topics?
3. If you could do this class over again, is there anything you would change?
4. If you had one piece of advice to give to instructors working with international students and trying to prepare them to be “equal players” in the academic realm, what would you tell them?
5. There was one day when you were teaching about Christopher Columbus and you were checking to make sure students knew who he was. Benny said that he was someone who “invaded” North America, and you said, “interesting word choice—I’m not saying right or wrong.” What made you choose those words in that moment?

Appendix E: Interview Questions for Students:

Helen's Class:

1. What is something you learned in this class that you didn't know before about media and culture?
2. What is something you liked about this class?
3. What is something you didn't like or would have liked to have more of in this class?
4. What did this class teach you about bias?
 - a. What about evaluative language?
5. Do you feel like this class challenged you to think about things like racism, sexism, gender, prejudice, and discrimination in the media?
 - a. If so, how? If not, what makes you say this?

Jana's Class:

1. What is something you learned in this class that you didn't know before about higher education in the U.S.?
2. What is something you liked about this class?
3. What is something you didn't like or would have liked to have more of in this class?
4. Do you feel like this class challenged you to think about things like racism, sexism, gender, prejudice, discrimination, etc.?
 - a. If so, how? If not, what makes you say this?
5. What are some questions you still have about higher education in the U.S. that you don't feel were answered in the course?

Ben's Class:

1. What was your favorite part about this class?
2. What was your least favorite part?
3. What did you learn from this class, more broadly?
 - a. What do you wish you would have learned more about?
4. What is something you learned from this class about gentrification in the surrounding metropolitan area?
5. What did the trip to [name of neighborhood] add to your knowledge about this topic?
6. What is something you learned from this class about protests and riots?
 - a. Did you agree with all of the content you learned about these topics? Why or why not?
7. Do you feel like this class challenged you to think about things like racism, sexism, gender, prejudice, discrimination, etc.?
 - a. If so, how? If not, what makes you say this?
8. Do you feel like the professor did a good job of including all points of view in the class? Why or why not?
9. Did you feel comfortable sharing your own point of view about the topics discussed? Why or why not?

Appendix F: Advertisements from Helen's Lesson on Stereotypes



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It's nice to have a girl around the house.

Though she was a tiger lady, our hero didn't have to fire a shot to floor her. After one look at his **Mr. Leggs** slacks, she was ready to have him walk all over her. That noble styling sure soothes the savage heart! If you'd like your own doll-to-

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Appendix G: Codebook

THEME	CODE	# of Times Code is Used	DEFINITION	QUOTES
<p>Creating Context:</p> <p>Teachers put social justice issues in the U.S. in conversation with social justice issues in students' home countries</p>	<p>Comparison/Contrast</p>	43	<p>Instances in which teachers have students compare something about which students are learning to their own experiences, for example—contrasting a social justice concern about in the U.S. such as discrimination with a form of prejudice that happens in their home countries.</p>	<p>Ex. 1: <i>Helen: If someone asked you to describe the culture of your city, what would you say?</i> <i>Lai: The value. Such as, successful—how to treat successful people. This is an important value of my city.</i> <i>Tan: The tempo of a city... Some cities it's really fast, and other cities it's very leisurely.</i> <i>Chen: Diversity. Different cities have different people.</i> <i>Helen: Good! Can someone explain what diversity means?</i> <i>Leo: A mixture of different cultures, different people have different belief.</i> <i>Helen: Good, yes. Diversity can be a number of different things, right? It can be ethnicity, it can be gender—if you identify as male or female, or otherwise—LGBTQ (Class 1, 1/19/18)</i></p> <p>Ex. 2: <i>Helen: In the U.S., what's important—when you think about size. The bigger the better, the first the better, you stake a claim, it's mine! What's he saying about Japanese culture? Is the room HIS?</i> <i>Jiao: Group.</i> <i>Helen: It belongs to the group. The individual vs. the community. So, you can start with an individual story and go from there to understand larger patterns in culture. (Class 3, 1/26/18)</i></p> <p>Ex. 3: <i>Jana: So, for example, affirmative action, you know— [Asking students] "Are there some groups in your country that receive favorable conditions because of their minority status?" or something like that. Um... Having students put these topics in the context of their own countries is my go-to method for [explaining complex subject matter], I'd say (Jana Interview, 2/15/18)</i></p>

	Safe Space	32	<p>The degree to which teachers' welcome diverse points of view; even if a student gives an answer that is tangential or not what the teacher was looking for, they respond in a way that is nonjudgmental and so does not reject the student's point.</p> <p><i>Weights: 0-10 (0= Completely judgmental, does not welcome diverse points of view and shuts down tangential answers, 10= Completely non-judgmental and accepting of tangential points)</i></p>	<p><i>Jana: Affirmative action, ok. So, when you have "such as" it indicates that this is an example, right? Ok, so affirmative action is an initiative to expand minority groups in higher education. What's a minority?</i></p> <p><i>Pham: Like international people? African American people?</i></p> <p><i>Jana: You're giving examples, yes.</i></p> <p><i>Lucio: People who in the past we're treated not the same and don't have the same opportunities.</i></p> <p><i>Jana: You're close, but that's not the exact meaning of minority. Minority means that they are less than 50 percent. If you're talking about people who aren't treated very well, we'd use a different term called "marginalized groups" and basically that's just a fancy word for saying not being treated equally. So, some minority groups are marginalized, but it doesn't have the same meaning. So affirmative action is the initiative to bring greater numbers of minorities to the university setting. (Class 3, 1/30/18)</i></p>
	Validating Difference	32	<p>Teachers' practices of validating differences in students' opinions, experiences, and beliefs rather than judging or being critical of them</p>	<p>Ex. 1: <i>Helen: you have students coming from China- I mean communism, it's not a bad thing. But if you speak to many Americans they're just gonna [have a] knee-jerk gut reaction that it's horrible. So having that concept, you know, of just being very very careful. They're coming from a different perspective and you don't want to tear it down. (Helen Interview, 1/30/18)</i></p> <p>Ex 2: <i>Junan: In China, most of university college students only focus on final exam because if you pass final exam you don't worry about any grades.</i></p>

				<p><i>Jana: Right because only the score matters—that’s very Neoliberal. My major in undergrad—bachelor’s degree—was painting and drawing. Do you know how I chose that?</i></p> <p><i>Yousef: Hobby?</i></p> <p><i>Jana: Nope</i></p> <p><i>Yiwen: Because you like painting</i></p> <p><i>Jana: Not exactly. It’s because I knew nothing about painting and drawing and I wanted to learn. [students gasp] And I bet if you asked some of your American friends they may have chosen their major for similar reasons. It’s okay if you want to make a lot of money! But not everyone holds that point of view. (Class 10, 2/24/18)</i></p>
<p>Teacher Neutrality:</p> <p>The degree to which teachers’ distance themselves from overt association with either the “left” or the “right”</p>	<p>Description/Prescription</p>	49	<p>The degree to which teachers describe facts (such as that which comes from a text) rather than prescribe what they think students should believe</p> <p>Weights: 0-10 (0= Completely prescriptive, 10=completely descriptive)</p>	<p><i>Jana: I think the focus of the class—in my opinion—should be a little more descriptive and asking questions about it and examining it rather than like “how can we achieve this version of Utopia” that someone is told we should. [I try to choose texts that explain] what does [such and such] mean rather than trying to persuade students that our way—or, not even our way but like a very left way [laughs] is the way to be. (Jana Interview, 2/15/18)</i></p>
	<p>Emphasizing Balance</p>	23	<p>Captures the degree to which teachers emphasize a balanced perspective on a given issue</p> <p>Weights: 0-10 (0=Not balanced at all, presents single viewpoint, 10=</p>	<p><i>Tao: Ok, I feel like Econ class is more Neoliberal. [everyone laughs] He’s always talking and no one is answering. The stuff he talks about is more related to the economy and that major—not my major but other people’s major.</i></p> <p><i>Jana: Yeah, so I would need to be there to understand, but I wouldn’t be surprised if this is the case. It’s also possible to teach Econ from a not Neoliberal point of view but maybe your professor doesn’t do this. (Class 10, 2/24/18)</i></p>

			<i>Completely balanced, presents many viewpoints)</i>	
	Playing Devil's Advocate	11	<p>The degree to which teachers intentionally adopt other points of view to promote students' critical thinking on an issue</p> <p><i>Weights: 0-10 (0= Complete presentation of personal viewpoint, 10=Complete adoption of other viewpoints)</i></p>	<p><i>Helen: there are certain things that I can present pretty readily both sides no matter what my own perspective is. And we aren't doing this in this class, but in my academic writing classes- the higher level classes, when we've used They Say, I Say, you write something from the opposite perspective, and I think that's one of the greatest tools that, I mean we can all use. (Helen Interview, 1/30/18)</i></p>
	Creating Boundaries	21	<p>The degree to which teachers create boundaries with their students when it comes to addressing their own views on politically-charged issues</p> <p><i>Weights: 0-10 (0= No boundaries- will discuss all personal viewpoints, 10= Very strong boundaries- does</i></p>	<p><i>Helen: I've had students kind of ask me on the side where I stand and I won't tell them because when I see it with other people it just, it goes there. You know what I mean? Kind of like with colleagues who know where I stand- we do- we go there, you know? We are really unhappy with the headlines, and we complain about it. And that's not what I want to do with the students. (Helen Interview, 1/30/18)</i></p>

			<i>not discuss personal viewpoints)</i>	
	Teaching as a political act	30	<p>The degree to which teachers' practices reflect an awareness of teaching as a political act.</p> <p>Weights: 0-10 (0= no awareness of the political dimension of teaching, 10= complete awareness of the political dimensions of teaching)</p>	<p><i>Leah: Do you think that teachers have an ethical obligation to take a stance on political issues?</i></p> <p><i>Ben: Yes and no. My students hate it when I say that. I think—[something related to this] came up last week in class actually—and I told them that “you guys aren’t here to hear my opinions. I’m here to hear yours.” And um. I realize at the same time that teaching is a political act. You can’t pretend it’s not—especially language teaching. (Ben Interview 1, 2/27/18)</i></p>
	Use of Humor, Indirectness, and/or Sarcasm to Express Personal Views	8	<p>The degree to which teachers use humor, indirectness, and/or sarcasm to hint at their personal views on a given issue with students without directly stating them.</p> <p>Weights: 0-10 (0= no use of humor, indirectness, and/or sarcasm 10= high use of</p>	<p>Ex. 1: <i>Ben: most of [my students] know how I feel about issues [even if I don’t directly say my opinions].</i></p> <p><i>Leah: Yeah. They’re perceptive.</i></p> <p><i>Ben: Yeah. I told one of my students in the Gulf—he asked me about something and I said “if I told you guys exactly how I feel about things the Bedouin boys would take me out to the dessert and...” (Ben Interview, 2/27/18)</i></p> <p>Ex. 2: <i>Leah: Well, that’s what I was curious about. In the last class, after class, there was a conversation that was happening, and I think one of the students asked you if you have assault rifles.</i></p> <p><i>Ben: If I have what?</i></p> <p><i>Leah: If you have assault rifles.</i></p> <p><i>Ben: Right, right.</i></p> <p><i>Leah: And you said “Oh yeah, three or four.” So, I’m curious to know, first of all, was that said in seriousness...</i></p> <p><i>Ben: No, it was not.</i></p>

			<p><i>humor/indirectness</i>)</p>	<p><i>Leah: No it was not, okay—I wasn't sure. And second, do you ever worry that students are misunderstanding—that they are taking something seriously when they shouldn't?</i></p> <p><i>Ben: Yeah, I definitely do to worry about that sometimes. And there are times I have to remind myself to... and I think that's a danger of becoming too comfortable with a given group of students that maybe there is the danger of saying something [in jest] that they don't understand. I like and—it's always tough when I can't recall—when someone else can recall what I said but I can't—usually in a situation like that I will back track and give a—say the actual truth and let them know that that's not actually... and I hope I have the sense to do that. It's funny—I was just telling the students yesterday, I was telling them about growing up with my father... Um... the man never gave a straight answer.</i></p> <p><i>Leah: Interesting.</i></p> <p><i>Ben: And it was infuriating. And my wife keeps looking at me and saying "Yeah..." (Ben Interview 2, 3/3/18)</i></p>
	Strategic Presentation	9	<p>The degree to which teachers' practices of being strategic about how they present information that may be deemed "political" so as to avoid turning certain students (who may have an opposite point of view as the instructor) off from the information.</p> <p>Weights: 0-10 (0= Not strategic at all, 10= Very strategic)</p>	<p><i>Ex. 1: Ben: Um, the college I was at last year, I found out through my students and from other sources as well that there's a real tension between African Americans and African Immigrants. And I heard some of my students say some really... basically racist, breathtaking things. And rather than jump on them at the time I tried to come back around to it and segregation got discussed—I showed the picture from Florida 1968—the pool owner pouring acid into the pool. There was an attempt to desegregate and so a mixed group had come to this hotel swimming pool and the owner walked around pouring—and reading about it, acid in that small of a concentration would have no effect, but just the act of it... Anyway, that floored the class. And a little bit of separate drinking fountain ideas and... without my hammering anything—I could see that a few people were thinking about it and considering that there was a little bit more there than they originally thought. That's about all you can hope for.</i></p> <p><i>Leah: So like they didn't actually know that African Americans had experienced this kind of discrimination?</i></p> <p><i>Ben: Right, yeah. Or maybe—back to my student talking about MLK—they had heard these things so much that they'd started tuning them out. So I was just twisting it around. (Ben Interview 2, 3/3/18)</i></p> <p><i>Ex. 2: Badrah: Do you think that's the reason why Trump wants to build a wall? Because of drugs from the U.S.? Because the article said that most of the heroin in this country comes from cars, stuffed inside suitcases, or in shirts...</i></p> <p><i>Saabir: It's not only for drugs, it's also for illegal immigrants. But this would also help in controlling the borders by building this wall.</i></p>

				<p><i>Ben: Have you heard anything about that? I haven't.</i> <i>Janie: The wall?</i> <i>Ben: I mean I've heard about the wall. But I haven't heard anything about drugs. I'm just curious—have you guys?</i> <i>Badrah: I have.</i> <i>Kameel: When I read the article I think "Yes, that is one of the reasons."</i> <i>Janie: Did you guys hear the recent story about the tunnel from L.A. to Mexico? It was in a house—it just looked like a regular house but it was a tunnel to Mexico. It has been there for many many years.</i> <i>Ben: Wow.</i> <i>Kameel: A lot of people say that Los Angeles is built by money from the drugs.</i> <i>Ben: Drug money, yeah. I don't know, one thing I've wondered about is—I'll just add—if the wall is successful, it won't stop drugs coming in. But, the prices for drugs might become much much higher. I wonder if—in my cynical moments—the people who sell the drugs and make the drugs, actually support the wall because their profits will increase.</i> <i>Kameel: It's like the river—if you put stone in the river, the water will continue. It doesn't matter (Class 11, 4/23/18)</i></p>
	Prioritizing Long-Term Change	14	<p>Captures teachers' practices that prioritize long-term change in their students rather than short-term change. Sometimes this means being okay with students' understanding of a given concept to be slightly off so as not to shut them down or discourage them from expressing themselves in class.</p>	<p>Ex 1: <i>Ben: [When I'm teaching about something and students don't have a perfect understanding of it], I have to decide is it worth my jumping in and saying "No, you're not getting it right here." Because depending on the situation I think I'd just be working to show what a great capital T teacher I am. That's one of my hang-ups—capital T teachers: "Here, hold my coat while I teach."</i> <i>Leah: Right, so would it actually be for their own edification or for your own validation.</i> <i>Ben: Exactly. And they may not have a textbook understanding of it, but they're a lot closer to it than they were a half an hour before. (Ben Interview, 2/27/18)</i></p> <p>Ex. 2: <i>Ben: In the Gulf I used to say that on a bad day I wasn't teaching my students, I was teaching their children.</i> <i>Leah: On a bad day?</i> <i>Ben: Yeah. On a day that was really frustrating. Because a lot of my students, they were the first literate ones in their family. The first ones who had gone [to school]. Many were Bedouin and they'd come in from the desert in the last 10 years. At home, dad's walking around going "I didn't go to school and I drive a Mercedes." And so... But then I would ask [my students] "what's gonna happen when you're [a parent]" and they'd say, "when I am a father, I will tell my son you must do your homework." So, I wasn't teaching my students, I was</i></p>

				<i>teaching their kids. The results can be pretty incremental. You sow the seeds and somebody else reaps them. (Ben Interview, 2/27/18)</i>
	Facilitator/Passive Technician	40	<p>The degree to which teachers act as “facilitators,” or supporters of students’ guiding their own learning instead of “passive technicians” (Kumaravadivelu, 2002) who stand at a podium and deliver knowledge to students without expecting them to take an active role in their learning.</p> <p>Weights: 0-10 (0= Complete passive technician, 10= complete facilitator)</p>	<p><i>Kameel: Next question: what does Ntaiya mean when she says “it makes you feel very helpless”?</i></p> <p><i>Genji: Maybe because they don’t want their parents to send them to school? They think it’s too ancient or something? So, she’s disappointed about the parents’ views for that? [T could have jumped in here but he chose not to]</i></p> <p><i>Jie: Janie do you want to reply?</i></p> <p><i>Janie: The school can only accommodate so many girls. So Ntaiya means it makes you feel very helpless because the school can’t accept all the girls.</i></p> <p><i>Badrah: I think what she’s trying to say is that there are cultural barriers and when the parents come to her and say “you’re our only hope” that’s a really difficult responsibility and it makes her feel helpless.</i></p> <p><i>Jie: I agree with all the important points of this. (Ben Class 1, 2/9/18)</i></p>
<p>Everyday Classroom Practices:</p> <p>Teachers’ practices that support social justice in the classroom</p>	Classroom Management	13	<p>Techniques teachers use to manage the classroom, particularly when it comes to learners who may typically be disruptive, overly participatory (such that others don’t get a chance), or tending to get</p>	<p><i>Jana: Junan will you come sit in the front near me? I like it when you’re in the front [laughs and whole class laughs] There’s always a party where you are and I want to be near the party [class laughs again]</i></p> <p><i>Zhuang: Oh, I think... Can I come party with Junan (Class 10, 2/24/18)</i></p>

			the conversation off-track.	
	Addressing Discomfort	7	Captures the ways that teachers address discomfort, particularly when talking about sensitive topics related to racial and social justice.	<p><i>Helen: Ok, so interaction: Dre actually stands up to the teacher and he confronts Mrs. Davis. What is that doing for the deep culture? What is that showing? When he stands up to the teacher? Could he have done that 150 years ago? If someone put out a play and it was wrong historically, could he have stood up and said “No, you’re wrong!” So now, the culture is changing. He can stand up and say—it’s uncomfortable—but he can say “You’re wrong. This is racist.” Interestingly, who’s the audience?</i></p> <p><i>Benny: All white people.</i></p> <p><i>Helen: They just looked kind of confused.</i></p> <p><i>Hao: Because maybe they don’t know the history.</i></p> <p><i>Helen: Right. What about the second scene?</i></p> <p><i>Benny: It’s uncomfortable</i></p> <p><i>Helen: Saying it was uncomfortable, yes. This idea that if you’re white and someone’s black, it’s this feeling of uncomfortability and not knowing what to do or say. They’re breaking that down—this discomfort. So, that side—with the deep culture—showing that discomfort to address the truth. That could be something you could point out [in your presentations]. (Class 15, 3/23/18)</i></p>
	Autonomy and Self-Reliance	23	<p>Captures the degree to which teachers promote autonomy and self-reliance in their students</p> <p>Weights: 0-10 (0= No emphasis on autonomy and self-reliance, 10= Total emphasis on autonomy and self-reliance)</p>	<p><i>Jana: How many times should I hear each of you?</i></p> <p><i>Ss: Twice.</i></p> <p><i>Jana: Twice, right. So, I only want to hear from each of you twice. This will be easy for some of you and hard for others of you. Ok, so I need you to keep track of how much you’ve spoken, okay? (Class 7, 2/13/18)</i></p>
	Critical Questioning	108	The degree to which teachers' practices promote students' development of	Ex 1: <i>Student (Badrah): The topic we discussed [last class] was very different. Even though some of us may not agree with arranged marriage, the focus was happy—finding someone smart or beautiful or lovely, but this one—in my opinion—is not happy. It’s talking about a trauma—genital mutilation.</i>

			critical questioning skills. Weights: 0-10 (0= No promotion of critical questioning, 10= Total promotion of critical questioning)	<p><i>Ben: You're right. The essay about arranged marriage seemed a little bit more positive. But it was written by somebody who is not a part of the culture. She's an academic, a scholar, she knows many things but she's not a part of the culture. Do you think she'd feel differently if she were in the culture herself?</i></p> <p><i>Badrah: Yeah, probably. She may be fighting to end it. (Class 1, 2/9/18)</i></p>
	Orientations Towards "English Only"	4	Captures teachers' orientations towards maintaining "English-only" classrooms	<p><i>Leah: What do you think about allowing students to speak their own languages in class?</i></p> <p><i>Jana: I agree with this view, actually, BUT everything has its limitations. My students do speak their own language sometimes and I don't mind if it's not a big group conversation, because I feel like a lot of the time they're asking about class things and they're asking questions that they don't know how to ask in English. For example, today in level 5—I'm the level 5 writing teacher. And they had to do—they were doing peer grade today with essays. And they're figuring out how to format a hanging indent in Google Drive. It is like herding cats trying to get them to watch a YouTube video and get them to do the same thing. And so eventually I said "you guys have to finish this by 1:30 or you're all gonna get 20% off and I left the class—when class was over—this is one of the reasons I was late. And they all just burst out into Chinese, with computer open, like shouting at each other what needed to be done to do the hanging indent [laughs] It was actually hilarious. But I thought, "if that's how they have to figure it out, that's how they have to figure it out." I had them watch a video in English—it's like a screenshot video of the guy who's clicking and doing it right in front of them [laughs] Some of the guys just do not follow sequential instructions, they've got to do it their own way, they've got to not do it, pretend to do it, something like that. All the girls had no trouble [L laughs]. So that's an example of where I've been okay with it because at the end of the day they're gonna have the hanging indent correct and will be able to do it again. I don't know why they don't want to follow the instructions on the video with the guy clicking and doing it. I don't know why they don't want to listen to me, and at the end of the day, it's actually none of my concern how they figure out how to do something. Like when they do revisions on essays? I know they're helping each other. Which is fine—I don't care, actually. And, you know, I was seeing—they have video</i></p>

				<i>conferences with each other about essay revisions (Jana Interview 2, 3/29/18).</i>
	Self-Awareness	18	Teachers' expressions of awareness about their personal limitations in the knowledge and experiences they have and can speak to. <i>Weights: 0-10 (0= No self-awareness, 10= completely self-aware)</i>	<i>Helen: I do realize that there's probably a lot of aspects that I'm not speaking to as much because I'm not facing racial prejudice, for example. A lot of times I don't notice it. My husband's Pilipino, and we'll go somewhere and he's like "I'm the only one." He does this regularly. And I wouldn't- I mean I notice more now, but it's something that he recognizes and my step-children, you know, I mean they're kids but they'll say something like "That's such a white comment" [both laugh] They'll call me on things. So, it's interesting-things that I don't realize that if you had a professor from a minority background, I think that is very helpful, you know? But each is going to bring their different perspectives. It's a learning process for me. (Helen Interview, 1/30/18)</i>
	Realism/Idealism	17	The degree to which teachers emphasize how things should be versus a more pragmatic consideration of the way things are. <i>Weights: 0-10 (0= Complete emphasis on idealism, 10= Complete emphasis on realism)</i>	<i>Jana: I think—from our curriculum from last time—and I just took whatever Carrie gave us—I felt like it was too... judgy [laughs] like um... in terms of like “everybody has to sing Kumbaya together” you know? And that’s not happening... [laughs] and [there was] less just sort of leveling with them about how things are. (Jana Interview, 2/15/18)</i>
	Scaffolding	21	Teachers' practices of scaffolding	Ex. 1: <i>Jana: Ok, number 2: “It can be argued, in fact, that the social fraternity/sorority remains the most segregated institution in America.” What is segregated?</i>

			content-introducing students to complex ideas through a series of smaller steps, and providing them with necessary skills so that tougher ideas are easier to grasp later on.	<p><i>Lucio: Separated</i> <i>Jana: In this context who is separated?</i> <i>Lucio: Gender</i> <i>Jana: What else?</i> <i>Ss: Race</i> <i>Jana: Who can tell me what the relationship of the quote is to the thesis? Who has not told me anything yet?</i> <i>Bella: I think even though these two organizations are segregated, they have some same topics for the gender and topics. I think they can relate to the same culture in the U.S.</i> <i>Jana: Ok, so it's related to U.S. culture?</i> <i>Jack: Yeah. (Class 9, 2/20/18)</i></p> <p>Ex. 2: <i>Isabella: We want to discuss this question but we don't really understand it.</i> <i>Zoe: is means like make people equal? Something like that?</i> <i>Jana: Yeah, so here's the sentence: "It's an example of a minority presence." Do you know what they mean in this context by minority?</i> <i>First, what's the opposite of minority?</i> <i>Yousef: Majority</i> <i>Jana: Right, so what's the difference between those two.</i> <i>Marco: In minority we are focused on ... [inaudible]</i> <i>Jana: So, in this context when we talk about majority/minority, we're talking about most people, and not most people</i> <i>Zhuang: Make not most people become like most people?</i> <i>Jana: Let me give you another example. Are Asian-Americans most people or not most people in the U.S.?</i> <i>Isabella: Not most people.</i> <i>Jana: Exactly, so they are in the minority—opposite of majority. Here they're talking about affirmative action—which means bringing more minorities to university. (Class 3, 1/30/18)</i></p>
	Modeling	11	Illustrates of how teachers model behaviors or activities that they want students to emulate.	<p><i>Helen: I want to give you a demonstration of the steps. Let's pretend I'm a whole new group. I'm team purple. And I want to start a conversation.</i> <i>[T opens Blackboard and projects it on the screen. She opens the discussion board and creates a new post. Students can see her typing as she goes]</i> <i>So I might write, "I'm thinking about the topic and I'm really surprised how many people ride bikes. Do you think I can write an article about that?"</i> <i>Ok, now I'm Helen's teammate. My name's Susie. Reply to that.</i> <i>"Maybe" [spoken aloud as she types] "but what's the deep culture? Perhaps how people relate to nature?" So I'm giving substance—I'm helping out. I'm not just saying yes/no. It's a discussion. Ok. Another</i></p>

				<p>teammate responds: “Hey, did you notice all the red bikes? Maybe you can write about that?” So there’s substance there—they’re actually helping each other. And then I might reply “Oh yes, that’s a good idea.” Do you see what I’m doing? And then someone else could say “huh. I’m gonna reply to that person.” “Good idea—but who do I interview? Any suggestions?” And you can start brainstorming with your students. Okay? And I’m going to continue to take you through this as I write a sample article about the red bikes. Ok? Good? This is where I need you guys to be right now. And another thing is Who’s going to read this newspaper? It’s two to start. Now, when did you start posting your comments? Jason started. Congratulations you started—but it was yesterday. You need to start posting early—five minutes a day, that’s all it takes. Not the night before. You need to keep the discussion going and if you start early, you’ll have more substantive feedback to go on. (Class 3, 1/26/18)</p>
	Redirection	17	<p>Captures the ways that teachers redirect students when they are not quite “getting” something.</p> <p>Weights: 0-10 (0= No redirection; 10= Complete redirection)</p>	<p>Kameel: Eisenhower’s vice president was Nixon, right? Ben: Yep. Kennedy was Johnson. Nixon was Spiro Agnew and Ford was Nelson Rockefeller. Sarah: Oh yeah and people were so upset that he pardoned him or whatever. Then there’s also the Black movement you were talking about earlier. Malcolm X. You talked about this in this class, right? Yeah. Martin Luther King—he was more like a Jesus Christ and Malcolm X was more of a “kill everyone.” Ben: Well yes and no. Now people say that. Back then, half the country hated him. Badrah: Martin Luther King? Ben: Yep. A lot of people would have liked to see him dead. Saabir: Who was non-violent? Malcolm X? Badrah: Malcolm was like “let’s do whatever it takes, though.” Saabir: Yeah, whatever necessary. Badrah: So that means—that MLK is more like Jesus Christ. Ben: Some cynics have pointed out that MLK and Malcolm X were only killed after they began to talk about economics. Badrah: Uh... meaning? Ben: Not just race, but the poor. And class. (Class 6, 3/6/18)</p> <p>Ben: One of the professors I had in my masters program who—if I ever become an adult I’d like to be like him—was very good at—it was almost like the Socratic method, just asking a lot of questions. Teaming up. And also, he was really good at—no matter what comments came up—acknowledging them, making the speaker feel valued, but at the same time not letting that pull things off the topic in a different direction or give it more weight than it deserves. He was a master at that. (Ben Interview 1, 2/27/18)</p>

	Creating Connections	19	Identifies teachers' practices of connecting course material—especially that which may initially seem unrelated	<p><i>Jana: How is this chapter a reflection of U.S. higher education? What is the connection?</i></p> <p><i>Zhuang: They focused on global issues. The reason Selin teach in a Hungarian village is they want to accelerate globalization in Europe. So, the sense of American higher education is such a global issue like that—I think it reflects that American higher education is very focused on global education.</i></p> <p><i>Jana: what's another issue that it talks about?</i></p> <p><i>Yiwen: Love.</i></p> <p><i>Jana: Ok, tell us.</i></p> <p><i>Yiwen: So in American university, we can have a girlfriend or boyfriend and it's free for us, but in China, I've heard that some Chinese universities don't allow you to have a girlfriend or boyfriend in university or they will punish you.</i></p> <p><i>Jana: So when I was reading this, I felt like it was a good example of how romantic relationships unfold in universities nowadays. So what I want you to take away from this chapter is asking if this is what your idea of a relationship is—so you'll probably notice a difference between what your conception of a relationship is and what an American student's conception may be. (Class 18, 3/27/18)</i></p>
	Student Expression of Opinion	18	Classroom practices that preserve space for students to express and develop their own points of view.	<p><i>Saabir: Do you agree with President Obama that Lucy is a reminder that we are all part of the same human family?</i></p> <p><i>Janie: Of course!</i></p> <p><i>Saabir: Of course? Why? If my skin is lighter than hers?</i></p> <p><i>Janie: because of the evolution. Natural selection, right? Because uh... in the... in your country, the weather is hot, so...</i></p> <p><i>Saabir: So we became tanned.</i></p> <p><i>Janie: Yeah.</i></p> <p><i>Badrah: Actually, the meaning of Ethiopia—it came from like Greek word—it means “tanned skin” something like that. “Toasted skin”</i></p> <p><i>Ben: Well, if you think of the Greeks—they were right on the water.</i></p> <p><i>Badrah: They probably came to Ethiopia. (Class 9, 3/30/18)</i></p>
	Process/Product	17	<p>The degree to which teachers emphasize the learning process over the end product.</p> <p>Weights: 0-10 (0= Completely product-oriented,</p>	<p><i>Jana: So, when I do a midterm exam, it will be writing. And basically—show me what you know on these kinds of topics. Rather than “You have to learn this, you have to learn this, you have to learn this” because at the end of the day, what is the product? Nothing really, I mean it's just sending them off into college. (Jana Interview 1, 2/15/18)</i></p>

			<i>10= completely process-oriented)</i>	
	Camaraderie	18	Identifies the ways teachers and students engage in relationship building (e.g. joking together, sharing information about their life/history/experiences, and playful teasing)	<p><i>Jana: While we're waiting on a few people I'll tell you a story about how irresponsible I was yesterday. I want to see if this has happened to you guys too. I had a meeting from 5:30 to 7:30 last night, okay? I was waiting in my office for it to start. But in my mind, it started at 7:30 instead of 5:30. And at 5:30 I realized it started at 5:30. And that's exactly when it started raining yesterday. Did you guys see the rain? And so, I sprinting to the meeting outside in the rain [laughs]. It was pouring. And then I was all wet in the meeting and late and I think they were mad at me. Has this ever happened to you?</i></p> <p><i>Ss: Yes!</i></p> <p><i>Jack: Maybe once a year, probably</i></p> <p><i>T: Once a year not every day, right? [Ss and teacher laugh] But sometimes terrible things happen</i></p> <p><i>S3: Once a month</i></p> <p><i>T: Once a month?! Oh you gotta work on that! [everyone laughs]</i></p> <p><i>T: I ran out of luck yesterday. Does that ever happen to you guys where you make a mistake? Ladies? You never make mistakes, right? You never forgot your homework or something?</i></p> <p><i>Female S1: No</i></p> <p><i>FS2: Once I almost forgot to submit my homework at night, but then I did</i></p> <p><i>T: Ok so you submitted it in the end. Good. What about you guys? [indicates guys in the back] you ever make a mistake like that before? Gentlemen?</i></p> <p><i>M(Ss): [murmurs, giggles, inaudible]</i></p> <p><i>T: Never? Can you guys think?</i></p> <p><i>MS1: I have no idea</i></p> <p><i>T: You have no idea! You've never made a mistake? Lindon, have you ever made a mistake like that? Where you forgot something? I think you overslept for an exam of mine once, right? A long time ago.</i></p> <p><i>Jack: Once I want to send a message to my friend and I accidentally sent it to my mom [laughs] I send it to the first person on the list—and it wasn't my friend it was my mom.</i></p> <p><i>T: It's easy to make mistakes with email and messaging, right?</i></p> <p><i>Jose: Something happened yesterday.</i></p> <p><i>T: What happened, tell me.</i></p> <p><i>Jose: I was gonna send a message to him [indicates brother, Luis] and I accidentally sent it to a girl [whole class laughs] I hadn't talked to her for a really long time.</i></p> <p><i>S1: Is she pretty?</i></p>

				<p><i>Jack: [mocking] "I miss you!"</i></p> <p><i>T: yeah, send a message to your ex-girlfriend that you meant for your girlfriend... that's not good. [whole class laughs]</i> (Class 10, 2/24/18)</p>
<p>Specific Topics Covered related to Racial and Social Justice</p> <p>The topics teachers discuss related to "racial and social justice," which is defined as fair treatment of all groups.</p>	<p>Civil Rights and Civil Unrest</p> <p>Sub-code:</p> <p>1) Campus protest</p>	20	<p>Addresses the ways teachers and students engage with discussions about civil rights, Black Power, protests, and riots.</p>	<p><i>Ben: A lot of the problems in this situation come from Martin Luther King</i></p> <p><i>Khaled: Why?</i></p> <p><i>S2: Oh, he has a dream [some students laugh]</i></p> <p><i>T: Yep, he had a dream. What else do you know about him?</i></p> <p><i>S: He was assassinated.</i></p> <p><i>T: He was assassinated, exactly. April 4, 1968. [shows a picture on the screen of King standing with several men] This was taken just before he was shot.</i></p> <p><i>S: Is that Reverend Jesse Jackson?</i></p> <p><i>T: Yes.</i></p> <p><i>S2: So they were friends!</i></p> <p><i>T: [changes picture—shows men pointing at where King was shot] this was taken 5 minutes later. The man who shot King is still in jail. He was sentenced to 99 years in prison.</i></p> <p><i>S: How old was he?</i></p> <p><i>T: I believe he was in his 30s.</i></p> <p><i>Bella: Who was he, the shooter?</i></p> <p><i>T: James Earl Ray.</i></p> <p><i>Bella: Was he white?</i></p> <p><i>T: Yes</i></p> <p><i>Joycee: Is the reason he was shot the same as the president?</i></p> <p><i>Bellamesh: No, definitely not!! [laughs]</i></p> <p><i>T: More racially motivated. So this is what happened next [changes photo—shows a building on fire].</i></p> <p><i>S: The building is on fire?</i></p> <p><i>T: This happened in 110 cities around the U.S.</i></p> <p><i>S: Riots! People were upset.</i></p> <p><i>T Exactly. From April 4 to April 11 in one week. [changes picture' this is a picture of Washington D.C.] This is a picture of Washington</i></p> <p><i>S: That's what they do. People set fire, they protest.</i></p> <p><i>T: Yes. [changes picture to show another building on fire]</i></p> <p><i>S: Is that a Black Panther moment?</i></p> <p><i>T: Nope. Not Black Panthers, just people.</i></p> <p><i>S: Oh. It's similar to what happened in Baltimore.</i></p> <p><i>T: Well I was—actually hold on to that thought. And then this picture—it looks like a war. You see they brought the military in. And Bella was right—there was rioting in Baltimore. The worst three cities were Baltimore, Chicago, and Washington D.C. Those were the worst three but it happened in 110 cities.</i></p> <p><i>S: So people were upset?</i></p>

				<p><i>T: They were furious. 12 people died in Washington. They were killed by rioters or they were killed by the police. And the ironic, sad—in most cities, it was black neighborhoods that got burned. They rioted in the area near where they lived. So in Washington that meant Shaw, Columbia Heights, and Logan Circle.</i></p> <p><i>S: So all D.C. neighborhoods.</i></p> <p><i>Bella [to another student who is confused] Because people were upset when he was assassinated. They were not happy, they were angry.</i></p> <p><i>S: Oh...</i></p> <p><i>T: And at that time, these neighborhoods were the Black middle class.</i></p> <p><i>Bella: Actually, now Shaw and Columbia heights they are under the gentrification, because like I went there 2-3 years ago and now it's completely different.</i></p> <p><i>S: Shaw is expensive!</i></p> <p><i>B: Yeah.</i></p> <p><i>T: And the destroyed buildings were not repaired for 20 years. So that led to descriptions in the book about what the neighborhood used to look like.</i></p> <p><i>S: So it was black people that led these riots?</i></p> <p><i>T: Yes.</i></p> <p><i>S2: I still don't understand why they destroyed Black neighborhoods?</i></p> <p><i>T: They destroyed the areas that were—they came outside—</i></p> <p><i>S:</i></p> <p><i>-- they destroyed their own neighborhoods, right?</i></p> <p><i>T: Yes. But I don't think it was a plan—people were just angry—I don't think an angry crowd is going to take the bus to Georgetown [students laugh].</i></p> <p><i>Bella: Yeah, a few years ago, people were upset that black people was shot and killed in Baltimore, so they had a riot. They burned police car and some grocery stores in their neighborhoods. So, it's similar.</i></p> <p><i>(Class 4, 2/27/18)</i></p>
	<p>Art as Self-Expression</p> <p>Sub-codes:</p> <p>1) Art as social commentary</p> <p>2) Art imitating life/life imitating art</p>	12	<p>Addresses class excerpts that discuss the ways that art can serve as means of social expression for those who are oppressed.</p>	<p><i>Helen: Are there any differences between what old people listen to and what young people listen to? For example, your parents vs. yourself.</i></p> <p><i>Benny: We both like hip hop [laughs]</i></p> <p><i>T: What are more questions about culture?</i></p> <p><i>Benny: How does hip hop influence African Americans. Like—I'm just asking, I'm not sure—but do you think that the time of the 20th century—the 1980s—that Black people made this music because they were—</i></p> <p><i>T: -- oppressed?</i></p> <p><i>Benny: Yeah. Like they are using hip hop music to express their emotions.</i></p>

				<p><i>T: Ok. There are a couple of things going on here. You're asking do African Americans use hip hop music to express their emotions, their feelings. You're talking about being oppressed. You could certainly ask that. The other [question] that you're asking—I think you're saying—is that because African Americans dealt with slavery, did that create hip hop... I don't...</i></p> <p><i>Benny: Yeah, you're right.</i></p> <p><i>T: I mean, it's a question you could ask someone. Did it create hip hop, I don't know—I think it's more the other way around, more of an expression of their emotions as a result of this experience. (Class 13, 3/6/18)</i></p>
	Child Labor	6	Captures the ways teachers and students talk about child labor and how it affects children around the world.	<p><i>Ben: So, what is the basic thesis—the basic idea?</i></p> <p><i>Kameel: Children work at a young age—5 or 6 years old.</i></p> <p><i>Janie: The author doesn't support the bill that forbids the importing of goods from factories that use child labor.</i></p> <p><i>Saabir: That's the thesis</i></p> <p><i>Ben: Anything else to add?</i></p> <p><i>Kameel: The food. They mentioned something here about a boy without food without...</i></p> <p><i>: that's part of his argument</i></p> <p><i>Kameel: they abuse their children.</i></p> <p><i>Ben: [writes "Themes" on the board and then "struggling, families," poverty," economics, 3rd world/developing country]</i></p> <p><i>Badrah: Social economic status</i></p> <p><i>Ben: the main idea—thesis—is it about child labor?</i></p> <p><i>Jie: I think he mainly wants to emphasize Americans' opinions. She says something—that "Americans tend to evaluate the rest of the world as if it's happening in their country."</i></p> <p><i>Ben: Aha. Ok. I like that you've gotten into culture. Again, this is one where the theme isn't exactly expressed.</i></p> <p><i>Janie: It says the bill they just passed is of no use because the society still can't provide them a job.</i></p> <p><i>Ben: Yeah, exactly. So, the writer's not really saying that she's for child labor, or that even she's completely against the bill, but Janie's got a point that the bill is of no use—in paragraph 8—it's of no use if there's not alternatives—programs for education. (Class 12, 4/24/18)</i></p>
	Current Events	5	Addresses the ways teachers and students engage in conversations about current events, including what is	<p><i>Jana: I want you to share the two questions you had the strongest opinion about.</i></p> <p><i>[group in front of me.] Pham whispers: I don't really care about political issues.</i></p> <p><i>Jana: Why don't you care about political issues?</i></p> <p><i>Pham: I don't think it's necessary for me to know—I don't need to know about it. But I think with Trump, now for international students it matters</i></p>

			going on in politics and society more broadly, and how these issues may affect students.	<p><i>Jana: Ok so you do care.</i> <i>Yiwen: A little bit.</i> <i>Jana: you care about the parts that affect you.</i> <i>Yiwen: Yeah. [students laugh]</i> <i>Jana: I don't think you're alone in that. Most of us care about issues that affect us. (Class 13, 3/20/18)</i></p>
	Drug Legislation, Legality, and Trafficking	5	Captures the ways teachers and students engage with the topics of drug legislation, legality, and trafficking.	<p><i>Ben: that's a fair question—why do some governments legalize cannabis?</i> <i>Badrah: The economy.</i> <i>Janie: Partly the freedom.</i> <i>Badrah: And also the economy. If you're selling it illegally, you know the criminals aren't going to make money, why not tax it. Because people will not stop [selling/using it]</i> <i>Saabir: You ruin society</i> <i>Badrah: No, you don't ruin society because society's already ruined from illegal drug dealers.</i> <i>Saabir: No, but people are more encouraged to buy it</i> <i>Janie: I feel it's part to live</i> <i>Badrah: Yeah you make a living off of it [students talking over each other, hard to decipher]</i> <i>Kameel: It's political motive.</i> <i>Ben: Some people argue a couple of things—I, sort of what you were saying Sameer—about it being illegal, that in some ways, if it's legalized, it's actually more controlled if that makes sense. That when it's illegal—it's illegal for old, for young, for everybody. And so—but for example, alcohol, which is now legal for adults, so it's denied for young people—</i> <i>Saabir:</i> <i>-- it's more controlled.</i> <i>Ben: It's more controlled. And the idea of drugs where—we talked about drug dealers in New York, selling to schools</i> <i>Janie: Those ivy league students can contribute a lot to society as long as they control the dose, right? But people just get out of control. I feel—most of the countries that allow—that legalize the use of drugs—are those free countries.</i> <i>Badrah Yeah because I think they understand that probation doesn't work.</i> <i>Jie Yeah! People need it!</i> <i>Badrah: Exactly, so when you're aware of like you know, humans and making decisions by themselves you can give me everything here—it's up to me to make that decision. It's up to me to make that call. So you're right, it's part of being civilized.</i> <i>Ben: some people claim—when they look at drugs in the states, for example— they look at prohibition, when alcohol was banned for</i></p>

				<p><i>thirteen years. And it failed. Everything that it was supposed to do, the reverse happened. It was supposed to keep it away, it was supposed to keep families together; instead, it had more effect on families... young people got to it. And they also found that it wound up creating—that's when the mafia in America really got established.</i></p> <p><i>Jie [laughs]: And also those artists in Netherlands—every artist will do drugs.</i></p> <p><i>Ben: Yep. And that's why they sort of gave up trying to make alcohol illegal and those are some of the same arguments they use with some of the "soft" drugs—cannabis especially.</i></p> <p><i>Badrah: 'Cause it's widely used. Like if you take a look at Saudi Arabia—alcohol is widely consumed in their country. It's a prime black-market item. And you might not even have control over what's going on, so it's better to make it legal so you know what's going on and you fix it. (Class 11, 4/23/18)</i></p>
	Environmental Justice	5	Conversations related to the treatment of the environment, for example climate change, renewable/non-renewable resources, and the disproportionate effects that degradation of the environment has on marginalized communities.	<p><i>Kameel: Why do people need to live in sustainable cities? For me, I have a car and I don't want to leave my car alone. So, to live in the city—that city without any car—just electric car and it will drive itself without anything.</i></p> <p><i>Badrah: I think it has a lot to do with how you think about the environment and how much you really care. But not everyone agrees on that. Some people say—</i></p> <p><i>Kameel: -- some people think it's a trick. Nothing will happen to the environment.</i></p> <p><i>Badrah: Yeah. So, if you think something will really happen to the environment then you change. If you think it's a hoax, then you just drive your car. (Ben Class 5, 3/2/18)</i></p>
	Gender Roles	12	Addresses the ways teachers and students discuss gender roles and societal expectations of what normative gender expression looks like.	<p><i>Helen: Ok, thank you. Leo—you're talking about the differences between the genders, right? You're comparing how men relate to the situation vs. how women do. Is that similar in your country?</i></p> <p><i>Leo: Yes. I heard something similar. I heard that sometimes the men always want to be humorous and women are talking seriously.</i></p> <p><i>Helen: Ok. Class—in your head, similar to your experience? [a couple nod] Ok. You also talked about friendship and being together. Think about the age of these couples. Is this normal for couples to come together in China in their late 20s/early 30s?</i></p> <p><i>Ss: Yeah.</i></p>

				<i>T: OK so you could relate to a lot of this. Very good. Thanks. (Class Observation, 3/30/18)</i>
	Gentrification	4	Addresses the ways teachers and students engage with the topic of gentrification in the surrounding metropolitan area.	<p><i>Ben: Yep. Why do you think this article was written?</i></p> <p><i>Jie: To sell houses [laughs]</i></p> <p><i>Badrah: They're just talking about what's out there and the reality. It's not always bad.</i></p> <p><i>Ben: Ok.</i></p> <p><i>Kameel: I have been there. They have good coffee. It looks like old place and art.</i></p> <p><i>Ben: Ok so when we go there you can be our guide. This other one—why do you think it was written?</i></p> <p><i>Badrah: It's more like a study. It's logical.</i></p> <p><i>Ben: Ok good. Explaining what are the drawbacks, what are the benefits. She says on the last page—the very last sentence— “I’ll address those options and the problems associated with them, tomorrow.” Any possible biases?</i></p> <p><i>Janie: Of course.</i></p> <p><i>Ben: “Of course” says Janie in a way that says “we don’t even need to talk about this!” [Janie laughs and says: “Well, everyone is biased!”]</i></p> <p><i>Ben: Ok, what possible biases are there?</i></p> <p><i>Badrah: In the first article, “once rifled with drug abuse and prostitution...” I might not agree with this, but I’m sure not everyone there was a drug dealer or a prostitute. They might be like poor families in that neighborhood.</i></p> <p><i>Ben: Exactly, yeah.</i></p> <p><i>Badrah: So, it’s just... that’s what people think is there but there are actually low-income families who live there.</i></p> <p><i>Ben: That’s a very good point. (Class 4, 2/27/18)</i></p>
	Identity	11	Captures the ways teachers engage students with the concept of identity—their own identity as well as how others identify (for example, LGBTQ individuals, individuals of varied races, ethnicities,	<p><i>Helen: So, why is [race] important?</i></p> <p><i>Chen: It affects the author’s ideas</i></p> <p><i>Helen: Ok the author’s ideas— what’s the word we use for that?</i></p> <p><i>Jiao: Bias</i></p> <p><i>Helen: Ok Bias-- is bias always a bad thing?</i></p> <p><i>Ss: no</i></p> <p><i>Helen: not necessarily. We’re all biased. We all have perspectives. Why would it be important to have females—ladies—giving their perspectives?</i></p> <p><i>Tan: Show respect to women?</i></p> <p><i>Helen: Ok, they might be interested in respect to women—they may notice certain things that men may not notice—same with the opposite—men may notice things that women don’t. (Class 20, 4/17/18)</i></p>

			religious affiliations, etc.)	
	Immigration	4	Identifies the ways teachers and students engage in conversations about immigration	<p><i>Yiwen: The reason why I chose this topic is.... I want to figure out what is the relationship between American Muslim students and American students. The first event I chose was a panel discussion on the Muslim ban. Students also shared their opinions— they think this ban is put in some country to cause political chaos. The purpose of [the panel discussion] is try to tell us everyone is equal in this world so people have the human right can travel each country if they want.</i></p> <p><i>The second activity I attend is very interesting—this student association organized us to go to a ceremony to celebrate 50 years of Islam serving humanity. In this event, I saw some different Muslim organization who provide some public service so I think it also reflects AU's mission because it tries to teach us more about true Muslim culture. It also gives us this opportunity to do this event outside campus. And the third activity is called Iner-Ummah dialogue. This activity was during Islam week at the university. In this dialogue is like 5 people in a room to talk about deep Muslim religions. There are some different sections of Muslim religions.</i></p> <p><i>After this, we also talk about the Muslim ban—like what are the motivations for President Trump to do this ban. And then we can ask them some question. I also interview a leader of AUMSA student association. She told me they are very diversity—the members can wear the head scarf or not. And there are Muslims from different countries- from African Countries or Asian. They also do some public service like hold Muslim ban discussion and Islam weeks. So, for conclusion, I think this activity is really useful and this organization does some good things and also shows some social justice. Thank you. (Yiwen Presentation in Jana's Class Day 22, 4/24/18)</i></p>
	LGBTQ Rights	4	Identifies the ways teachers and students engage in conversations about LGBTQ rights	<p><i>Benny: I have a question about the gay couple. Are Americans— Nowadays do they still have biases towards LGBT?</i></p> <p><i>Helen: Good question—do Americans have biases towards gay marriage and gay couples having children. Yes.</i></p> <p><i>Lily: Some</i></p> <p><i>Helen: Not all—thank you, thank you— but some people of certain religious perspectives think this is immoral, right? They feel that the bible says you can or cannot do this. But different opinions. Different cities have different laws. So, if you go to Oregon...? Portland allows marriage... There's some in the Northeast. Leah can you help me out? The Northeast... I think D.C.? I'm not sure I haven't been paying</i></p>

				<p>attention to it recently but it's changing and it's very much on the forefront of some people's minds.</p> <p>Leah: Gay marriage is legal everywhere in the U.S. now after the supreme court ruling in 2015.</p> <p>Helen: OK. So, it's allowed, whether or not it's socially acceptable. Thank you for clarifying, that was important to clarify. There are many people that would also say "okay, they can have a relationship but not get married." Or, "they can have a relationship and get married, but they shouldn't have children." So there's a lot of opinions—</p> <p>Benny: -- Standards</p> <p>Helen: -- Right, there's a lot of different standards in people's minds as to who can raise a child. (Class 18, 4/3/18)</p>
	Neoliberalism	8	Captures the ways in which teachers talk with students about neoliberalism and its impact on higher education.	<p>Jana: Does your home country hold a neoliberal view of higher education?</p> <p>Ss: Nooooo!!!</p> <p>Jana: Ok talk to your partner.</p> <p>[students talk]</p> <p>Jana: Ok let's talk. First, does Venezuela hold a neoliberal view of higher education?</p> <p>Jorge: Yes. I've never seen anyone studying like art or something like that—always business...</p> <p>Jana: Ok, something that will give you money. Let's go to Vietnam. What do you think?</p> <p>S: People go to college because they think they're supposed to go.</p> <p>Jana: Ok, that's sort of like here. It's something you're supposed to do. So they're not so financially motivated?</p> <p>S: Yeah.</p> <p>Jana: What are some common majors people choose?</p> <p>S: Finance. Business.</p> <p>Jana: Ok, those would be neoliberal. What about art, philosophy?</p> <p>S: No, not a lot. (Class 10, 2/24/18)</p>
	Prejudice, discrimination, and stereotypes	25	Captures how teachers and students engage with the topics of discrimination, prejudice, and stereotypes, including how they are perpetuated by society and how	<p>Helen: You did a great job of discussing some of these deep cultural items and making that comparison. One way to think about discussing it, when thinking about the child-rearing—is independence. Right? This idea of doing something for yourself. And also, this idea—certain cultures think that fixing items in your own house is "manly." So, here's my question for you, class. Do you think there would be the same expectation for a young girl—if she had a little girl—do you think she would expect her husband to fix the fan with [the little girl]?</p> <p>S1: No...</p> <p>S2: Maybe? China is changing now.</p> <p>T: Ok so maybe? It's hard to know. Maybe yes maybe no. So, with this we're starting to think about stereotypes, right? The stereotype in</p>

			they are internalized in us and sometimes unintentionally perpetuated, even by well-meaning people.	<p>cultures: “Men do this. Women do that.” Right? And now some things are changing in China. The other thing that you were discussing there— you can think about in terms of status. Remember we talked about blue collar vs. white collar—physical labor vs. office workers. This idea of status and what they would do. The other part of stereotype—So, Zalla, you were talking about the dress, the clothing. Do you guys think that was a stereotype for a gay person?</p> <p>Ss: Yes.</p> <p>Benny: Pink!</p> <p>T: “Pink,” right. So, they’re stereotyping— even the husband in the show—saying “everyone else is going to think you’re off a certain type” (Class 18, 4/3/18)</p>
	Privilege	7	Captures the ways teachers engage students with the topic of privilege	<p>Ex 1: Saabir: Why was it kept uncovered during the visit, do you think?</p> <p>Janie: Because he is the best president</p> <p>Badrah: I mean there have been a lot of presidents to visit Ethiopia. Sarah: But he was the first African American president to visit Ethiopia.</p> <p>Saabir: Maybe, yeah. Also, maybe to impress him?</p> <p>Ben: Yeah. Other leaders, in other countries—would they kind of expect that access?</p> <p>Badrah: No. it’s just Obama.</p> <p>Saabir: Because he’s an American president. (Day 9, 3/30/18)</p> <p>Ex. 2: Jana: What did they say about customers’ faces who continued to frequent the Tim Horton’s?</p> <p>Yiwen: “They were hiding their faces”</p> <p>Jana: So, what does that tell us?</p> <p>Yousef: They feel ashamed for going in there.</p> <p>Pham: Maybe because the customers don’t understand the feeling of the worker and that problem doesn’t happen to them so maybe they don’t want to stand up for the worker or they don’t know how to do that</p> <p>Jana: Maybe they don’t empathize with the worker. They recognize it’s a problem, but they can’t empathize.</p> <p>Zhuang: They have work to do</p> <p>Jana: We all have work to do. I have a question for you. Imagine there was a workers’ strike at Starbucks across the street. Would you not go get a coffee there or would you keep going there? Raise your hand if you would still go [majority of students raise their hands] raise your hands if you would stop going [3 students raise their hands]. Ok, so you understand what it means to have a hard time empathizing if you don’t experience it yourself. (Class 18, 4/6/18)</p>

	Religion	4	Pertains to teachers' and students' discussions of religion/science and the origin stories that are taught in their countries in schools as well as at home/through their religious practices if they have any.	<p><i>Badrah: I'm very much—like I know that there's a higher power, but I do believe in evolution. And it makes sense when you read it. I believe in facts versus fairytale. But also.... Like, I know—like Jesus—I understand and I believe some things that he say because he's a human. But I would not believe God because I don't know who he is... so a little bit of both.</i></p> <p><i>Ben: Can I ask a question? Why did you guys choose this article? There's no judgment in there, there's no trick question. I'm honestly curious.</i></p> <p><i>Saabir: Yeah, to start with, it's for a change—to talk about history, about religion—just a different topic, not, just to go into politics or something.</i></p> <p><i>Kameel: go to the past. Leave this world.</i></p> <p><i>Saabir: it's not only about Lucy, we just explain the topic to talk about something way more than that. It has a lot of sub-topics inside.</i></p> <p><i>Badrah: We also thought it would just be interesting to talk about the origin story. (Class 9, 3/30/18)</i></p>
	Representation	21	Captures the ways teachers address issues of representation—in books, on TV shows, in movies, and in other forms of media and everyday life— and discuss with students why representation matters.	<p><i>Helen: Ok but did he still have a problem with the show? With the play? What was his problem with the play?</i></p> <p><i>Benny: it's wrong. It's fake.</i></p> <p><i>T: Ok. So she asks if there was enough representation. How did he respond? What do the kids rap about?</i></p> <p><i>S: Slavery. The death of native people.</i></p> <p><i>T: Right. What do Dre and Pops want celebrated? Ok, the next scene will talk about it even more. What did Dre call the play as he leaves with his family?</i></p> <p><i>S: Racist.</i></p> <p><i>T: Why? And that's the big question that they talk about throughout the show. We'll come back to the deep culture but the surface culture here—plays. Did you guys do school plays in your countries? Every fall, winter, spring, we do plays here. I did this play in school [laughs] but this is a part of the surface culture. We'll come back to the deep culture. Let's keep watching. (Class 15, 3/23/18)</i></p>
	Surface/Deep Culture	32	Captures the ways students and teachers address notions of "surface" culture (food, dress, language, etc.) and "deep" culture (values, attitudes towards justice,	<p><i>Helen: Ok, so interaction— Dre actually stands up to the teacher and he confronts Mrs. Davis. What is that doing for the deep culture? What is that showing? When he stands up to the teacher? Could he have done that 150 years ago? If someone put out a play and it was wrong historically, could he have stood up and said "No, you're wrong!" So now, the culture is changing. He can stand up and say—it's uncomfortable—but he can say "You're wrong. This is racist."</i></p> <p><i>Interestingly, who's the audience?</i></p> <p><i>Benny: All white people.</i></p> <p><i>T: They just looked kind of confused.</i></p> <p><i>S: Because maybe they don't know the history.</i></p>

			assumptions, perceptions, gender roles, notions of modesty, etc.) as well as the ways that certain practices, habits, and traditions have different meanings depending on the context.	<p><i>T: Right. What about the second scene?</i> <i>Benny: It's uncomfortable</i> <i>T: Saying it was uncomfortable, yes. This idea that if you're white and someone's black, it's this feeling of uncomfortability and not knowing what to do or say. They're breaking that down—this discomfort. What did the guy say at the end? Dre's other colleague.</i> <i>[plays video where Dre's colleague says to his dad (the boss) at the end "is that true papa?"]</i> <i>T: This guy had no idea, right? So that side—with the deep culture—showing that uncomfortability to address the truth. That could be something you could point out. (Class 15, 3/23/18)</i></p>
	Sexism, Sexual Harassment, and Sexualization	6	Captures how teachers address topics related to sexism, sexual harassment, and the sexualization of bodies.	<p>Ex. 1: <i>[One of the students jokes that his first interview question will be "Why are you so beautiful?" Helen then brings in the context of an NPR excerpt from this morning on the radio that talked about sexual harassment on the metro, and how someone saying, "Hey beautiful why aren't you smiling?" will now be treated as sexual harassment:]</i> <i>So, you have to be careful—you may not want to say something like that because it could upset the other person.</i></p> <p><i>Hao: Ok I understand (Class 1, 1/19/18)</i></p> <p>Ex. 2: <i>Helen: So, decide amongst yourselves who is going to be the host for your panel. Talk amongst you guys [students talk amongst themselves to decide who will host]</i> <i>Benny: The host? The girl will be the host.</i> <i>Benny: I'm not racist, I'm just saying</i> <i>T: That's not racism...</i> <i>Benny: It's sexist.</i> <i>T: Yeah, don't isolate your group member. Okay?</i> <i>Benny: Yeah. (Class 14, 3/20/18)</i></p> <p>Ex. 3: <i>Helen: Ok. I have a question for Tom. In that scene—you said he made the decision to not take his shirt off and then left. So why did he make that decision to leave?</i> <i>Tom: everything isn't real. People just like his body.</i> <i>Helen: Ok, that's getting to it right there—he was becoming this physical sexual object. They only cared about that.</i> <i>Tom: Yeah and the jokes in the show aren't funny but people always laugh only because he shows off his body. The second thing—in the second clip he was happy and excited because he finally is able to show his skill, but the director wants him to do another take and take off the shirt...</i></p>

				<i>Helen: Right, they're sexualizing him. This often is seen with women but here they're showing a different perspective, right? And you were saying this doesn't happen very often in China. (Class 17, 3/30/18)</i>
	Status and Class	5	Represents the ways teachers and students engage in conversations about the influence of status and class on individuals' experiences and opportunities.	<i>Helen: Think about the movie. Were there... what was the main university?</i> <i>Benny: Harvard</i> <i>Helen: What do we call Harvard? Have you ever heard "Ivy League"?</i> <i>Ss: Yes</i> <i>Helen: "Old school money," right? So these Ivy League schools. What was the other one that they kept referring to? It was close by—his girlfriend went to it.</i> <i>Ss: Boston University</i> <i>Helen: Ok so culturally what is going on?</i> <i>Chen: conflict</i> <i>Helen: Ok there's some conflict, but why?</i> <i>Ss: Educational level</i> <i>Helen: Hmm maybe... Think of like George Washington and Georgetown here in Washington D.C.—those are considered some of the top schools in the nation, right? Some of your professors that you guys have had also teach over there. So does that mean that they have a better education?</i> <i>Leo: Maybe there's more history.</i> <i>Helen: Ok let's go to that. Why would someone want to send their kid to Harvard vs. Boston University? Boston University is cheaper.</i> <i>Zoe: Good reputation?</i> <i>Helen: What about the reputation?</i> <i>Benny: Harvard makes more top people in the world so they think they're more reliable</i> <i>Helen: Ok so they have this idea about reliability, reputability—good use of terms. They are often in the leadership roles, right? Have you ever heard this phrase: "It's about who you know, not what you know."</i> <i>Benny: Yes</i> <i>Helen: Do you have the same thing in China?</i> <i>Zoe: Yes. (Class 18, 4/3/18)</i>
	Diversity	55	Captures how teachers encourage students to "see" diversity in different contexts—diversity in race,	Ex. 1: <i>Helen: So, if you go to CNN.com, you can see that there are profiles of each newscaster. When you were looking at gender and race, I mainly saw 'male, Caucasian, male, Caucasian, male, Caucasian...' but here—Latina! Great if you can find reports by other ethnicities—we're looking for diversity there, if we can. Not just 'male, Caucasian.' Okay? Sometimes it's a little hard. (Class Observation, 1/26/18)</i>

			representations of cultural characteristics like concepts of love, gender, sexuality, SES, gentrification, etc. The ways that teachers attempt to make the invisible (or invisible to some) visible.	<p>Ex 2: Badrah: <i>The men here are more relaxed—they give you more space than man [in Ethiopia]. I'm sure there's exceptions but a lot of men give women space here and let them have time.</i> Genji: <i>I only know marriages from Hollywood [laughs]</i> Badrah: <i>Yeah they get married and divorced in 70 hours [students laugh]</i> Ben: <i>Are you talking about actors or people in movies, Genji?</i> Genji: <i>Actors.</i> Ben: <i>As the Devil's Advocate a little bit- I've heard that one of the reasons for the high divorce rate that you hear about in North America is that people getting married have unrealistic expectations. That marrying for love—and that this person will complete your life. As opposed to—and I've heard this said from people in other cultures—their systems are a little more practical. There aren't those expectations.</i> Saabor: <i>The expect something and they see something else.</i> Kameel: <i>It's the life.</i> Badrah: <i>There is some truth to that. I personally think that Hollywood is a terrible influence not only to Hollywood but also to the world. In reality, I don't think Hollywood is like... Who was it—Marilyn Monroe who married someone and six days later they got a divorce? And that man died single but she married I think two more times. Like the movies—you made an example—I think we are having unrealistic expectations.</i> (Class 1, 2/9/18)</p>
	Journalistic Bias	24	Captures how teachers help students identify bias in the news, in magazines, and in other writing through examining the evaluative and loaded language that is used as well as thinking critically about subjectivity vs. objectivity.	<p>Helen: <i>Ok, finish up that last thought. The challenges, what do you think is the biggest challenge?</i> Chen: <i>Overcoming your own bias.</i> Helen: <i>Good. What do you think is bias?</i> Lily: <i>[makes a leaning motion]</i> Helen: <i>Yes [laughs] where you lean on something. Good gesturing. What about you? [indicates another group]</i> Leo: <i>Accuracy. Like the information is correct or not.</i> Helen: <i>Good, accuracy. Knowing whether or not it's correct—hard to tell if it's brand new information. So true.</i> (Class 3, 1/26/18)</p>
	Social Media	4	Identifies the impact of social	<p>Ex 1: Helen: <i>When you're on Facebook, you're going to get different information. So red – conservative—versus blue—liberal—and if they are interested in guns, these are real news feeds—someone who's</i></p>

			<p>media on social justice movements and on individuals' personal beliefs</p>	<p><i>liberal—let's say someone who voted for Obama, who thinks that government should have more control—these are the news feeds that they might get</i> <i>[T is showing students a website that has a divide down the middle with news stories that are typically more conservative vs. those that are typically more liberal]</i> <i>T: Very conservative people, these are the news feeds they might get. I'm not saying they are right or wrong. "Baltimore cops kept toy guns to plant" – These are all headlines from today. Versus "Pope blasts America's vision of the world and denounces"—I guess you'd have to read it, right. Liberal: "Hope on guns, states are starting to take them away" do you think they think this is good or bad?</i> <i>S: Good.</i> <i>T: Yeah. How about these: Conservative. "After three robbery murders in the last two weeks, Mayor Randy Toms is urging residents to carry guns and end the assault on residents." The mayor in Georgia is encouraging people to carry guns to protect themselves. Two very different things. But here's the interesting part: if FB thinks you're conservative, this is the information you'll get over and over again. [points to the conservative side of the screen] If they think you're liberal, this is the information you'll get [indicates the liberal stories]. You won't see the other side. (Class 5, 2/2/18)</i></p> <p>Ex 2: <i>Jana: Does anyone have any idea of why [there are fewer protests now?]</i> <i>Tao: Everyone is busy now? maybe everyone is graduated.</i> <i>Jana: Well, a lot of these were students. There are fewer examples now.</i> <i>Tao: Probably because everyone just complains online now. I actually did see one small protest in front of Mary Graden Center where the police arrested a student because he didn't have his Id.</i> <i>Jana: Anyone else have ideas about why this is?</i> <i>Pham: Maybe, I just think that the student voice has more power now. They don't need to protest because if they have any problems or issues they just talk to the director or dean of students to solve the problem.</i> <i>Jana: Ok so maybe there are more avenues of communication.</i> <i>Pham: there's a better process now.</i> <i>Jack: The Facebook is conspiracy stuff—the Facebook is in Congress hearing—but I mean everyone just complaints online, post to Twitter, "hashtag police brutality" but they don't do actually anything</i> <i>Jana: OK so there's more digital protesting, so maybe that's why it's not happening as much now—the style of protesting has changed.</i> <i>(Class 19, 4/10/18)</i></p>
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	Plagiarism and Rhetorical Styles	6	Identifies the ways that students and teachers engage with the topic of plagiarism, culturally-varied rhetorical styles, and tolerance/intolerance of these differences in Western academic settings.	<p>Ex. 1: <i>Helen: Everyone has their own kind of background with writing and things that teachers have told you to do and I can see that. But just being aware of those differences is a good thing. And it's not a right/wrong thing it's more just like being able to write according to the professor's expectations, whether you think it's right or wrong. Ok?</i> <i>Pham Yes. (Class 20, 4/14/18)</i></p> <p>Ex. 2: <i>Ben: I was looking for something—I don't know if it was background about the book or what, but I did this search and I fell into this cul-de-sac of essay for sale websites... And I was looking at these and thinking you know, here we are saying: "We don't tolerate plagiarism!" and lording this over [international] students who come to this country; meanwhile, American students by the thousands are buying these essays online (Interview 3, 5/15/18)</i></p>
	Post-Truth	4	Captures the ways teachers perceive the impact of living in a "post truth" era on students' learning.	<p><i>Helen: I think they have a foundation when they come out of the course, but I don't want it just to be "fake news," and I've been doing a little bit of reading about "Post-Truth"? And how emotions are affecting some groups of people to where that's what's most important. And so... this concept of right and wrong—I want to be very careful of, because for some people, the statistics don't matter. So... here we are in academia: yes, we rely on this, but does that make you understand the other individual for communication? So again, just labeling right and wrong versus this concept of saying "Hmm I wonder where this person's coming from."</i> <i>Leah: Definitely. So, you're thinking about how to incorporate ideas about "post-truth" into your lessons and helping students understand that sometimes we don't process information factually but based on how we feel about it?</i> <i>Helen: Right. And again, so that—we're still judging, but perhaps being less judgmental of individuals. So, if we look at politics today, they'll often say that "well, the liberals are educated white folks" [laughs], you know? As well as those of minority backgrounds. But that discounts—by saying "educated" versus—it insinuates "uneducated," right? It's a different type of education. You know? And I want to make sure we don't belittle individuals but at the same time, I want our students to rely on factual information. (Helen Interview 3, 6/7/18)</i></p>
	Personal Bias	45	Captures how teachers approach teaching students about their own	<p>Ex 1: <i>Helen: [We're starting] from this concept right now that bias is not inherently evil, and then we'll move on to explain how some bias—you know, when you get to prejudice, when you get to racism—that there are social impacts to this. And the fact that on the street, bias can have negative consequences."</i></p>

			implicit bias, or the latent beliefs they may have about others but be unaware of, and the ways they encourage personal reflection.	<p>(Interview, 1/30/18)</p> <p>Ex. 2: <i>Helen: is bias inherently bad?</i> <i>Ss: No.</i> <i>T: Why not?</i> <i>S: when we try to understand the bias. Don't always think the bias is extremely bad. We need to push ourselves.</i> <i>T: Ok good. So inherently is like at the base—you "inherit" things from your family—it's not good or bad. So once again, do you have a bias?</i> <i>Ss: Yes, I have.</i> <i>T: Good, you're human. So what can you do with the bias?</i> <i>Ss: Understand someone else's perspective.</i> <i>T: Good, yes. Is it good to read other perspectives? Let's say I'm pro-choice—and I'm not saying this is my belief. But let's just say: I believe women should have the choice. Should I read the other side—people who believe that it's morally wrong?</i> <i>S: you should read but not judge it</i></p> <p>(Class Observation, 1/26/18)</p>
<p>Teachers' Backgrounds and Styles</p> <p>The influence of teachers' backgrounds—their families, where they grew up, and the values with which they were brought up—as well as their personal "styles" on their teaching</p>	<p>A Culture of Silence</p> <p>Sub-code: Colorblind Racism and Color-celebrate Racism</p>	5	Identifies the ways in which some teachers' experienced silencing by family about "controversial" topics like politics, religion, and race while growing up. Additionally identifies the ways teachers engage in "colorblind" or "color-celebrate" forms of racism themselves.	<p>Ex. 1: <i>Helen: I was raised in a military family where you never talk politics and you never talk religion because military's the family, and you have people from all sides coming in, and for an army officer, you always follow your leader no matter what your personal beliefs are. So, the president is the chief. I've had personal issues with my family taking that route- it's not something I agree with fully- but I understand it. (Interview, 1/30/18)</i></p> <p>Ex. 2: <i>Jie: Are you a Republican?</i> <i>Ben: I'll tell you the answer my parents told me for 40 years—secret voter.</i> <i>Jie: I asked several Americans how they vote—they will never tell you. (Class 8, 3/27/18)</i></p> <p>Ex. of sub-code: <i>Helen: When I was in high school we moved to Texas. And most of my friends were international, so my closest friend at the time was a Turkish woman who was an exchange student. And then another young woman who I was close to for years afterwards was born in Vietnam in a refugee camp. And in the middle of Texas there's A LOT of racism. And I grew up with that scenario with "Oh, our family's not racist" you know that whole thing: "We don't see color" – that was actually said in my family [laughs]. So, I thought that the world was</i></p>

				<i>PAST that, and it was made extremely, abundantly clear to me through my close friendships that that wasn't true. (Interview 2, 3/22/18)</i>
	Teacher Characteristics and Values Sub-code 1: Humility Sub-code 2: Artistry Sub-code 3: Self-Deprecation Sub-code 4: Self-Definition	15	Captures the qualities, characteristics, and values teachers espouse.	<p>Ex. of Sub-code 1: Humility— Ben: <i>Part of it is how I identify myself. I've found that here in the United States, in this context, I work with a lot of people that are university professors that teach English. Great. I'm an ESL teacher who works at a college. (Ben Interview 1, 2/27/18)</i></p> <p>Ex. of Sub-code 2: Artistry— Jana: <i>In high school, I was totally the model U.N. nerd—getting straight As and things like that— and then I was just kind of done with that [laughs], so I decided to do art. When I was younger, I had juvenile rheumatoid arthritis. And I was almost crippled in high school, so I think that experience changed sort of my priorities in things. I honestly didn't think that I would live past 30 [laughs]</i> Leah: <i>Oh my god!</i> Jana: <i>Well, I mean I had the perception of an 18-year-old. Nobody else thought that, except I think I thought that [laughs] You know, just that terrible things come out of the air and try to kill you. So I think my decision to go into art was partially fueled by that—"well, if none of this matters and one day I can just wake up and not be able to walk then, you know, I feel better now so I might as well do art as long as my hands move." That was part of it. But also, I just like new things. Like I like to cook and I never cook the same thing twice. (Jana Interview 2, 3/2/18)</i></p> <p>Ex. of Sub-code 3: Self-Deprecation— Ben: <i>Change agents—if I ever meet one—do great great things. Great and important things. I'm just some jackass that happens to teach. [L laughs]</i> Ben: <i>[Change agent] is just such a big word. I imagine change agents like Ntaiya, [a leader we read about in class]—people like that are change agents. If a student of mine goes on to do something great and I have some small part in that, that's great. But yeah— it's hard to imagine myself as a change agent. (Ben interview 2, 2/27/18)</i></p> <p>Ex. of Sub-code 4: Self-Definition— Jana: <i>I think you can define yourself. I've had a lot of people in D.C. say "well, you're quite conservative." But that's not how I view myself [laughs] And I think everyone has the right to self-definition. I don't think—I mean I come from the experience, I mean, I feel like these things tend to be defined by the Northeast and the media and things like that. And I don't think that's really fair that that's the only definition we're really hearing about things where there are no shades of grey and no one else can determine shades of grey about things. That's something I want</i></p>

				<i>students to think about also—self-definition and not necessarily feeling obligated to subscribe to the categories that are given to them. (Jana Interview 2, 3/29/18)</i>
	Family Background	12	Captures teachers' stated influence of their family background and the environment in which they grew up on their values, beliefs, and identities.	<i>Helen: [The military is] definitely a culture unto itself. We have several generations on both sides. And of course, I married an army man, so there's that. I traveled when I was very little. My dad actually retired when I was in middle school, so I was in Germany and Belgium in those first kindergarten/grade school years. And... my classes were on a military base. My classes—everything was in French. But most of my education is very isolated that way in the sense of—with other military students. So yeah, that experience—I mean—other—we all lovingly call each other “military brats” through our whole lives; other people that have been through it you have kind of an instant connection, certainly. It was very different in my grandmother's generation and my great grandmother's—all military wives—than it is nowadays. The role distinctions were EXTREMELY clear with women supporting the family and the husband's careers, so that was interesting. So, when my father retired and I saw other families—friends—whose mother's worked, that was a very bizarre thing to me, which, now looking back on it, is interesting (Helen Interview 2, 3/22/18)</i>
	Metaphor	9	Captures the ways teachers use metaphors to express ideas about teaching	<i>Ex. 1: Ben: [Dealing with the multiple levels of participation in class] is something I've wrestled with, because my background is in communication. And what do you do with an introvert in a communication class. How do you grade the fish for his inability to climb the ladder? (Interview, 2/27/18)</i> <i>Ex. 2: L: Do you think that it could almost be more radical for teachers to not present their views?</i> <i>B: I guess in a way it could. Criticizing Trump is like shooting fish in a barrel. It's too easy. And whose good am I serving? Society's? Or my view of what society's good is? Or my students'? (Interview, 2/27/18)</i>
Instructors' Reflections and Advice to other Educators	Seize Teachable Moments	3	Instructors' advice to teachers about seizing educational opportunities in the classroom	<i>Helen: And trying to talk them through it and tell them that “actually, women are having these conversations right now and it's really important for them to be valued on things other than sexuality and looks.” That that should be the decision making point. They didn't get it completely.</i> <i>Leah: I think that's great though. I think it's so easy to gloss over those smaller moments and making the intentional decision to engage with it—even if people are going to be a little uncomfortable for a second—even if they didn't totally get it, it's still something that's more in all of their awareness.</i> <i>Helen: Hopefully.</i>

				<p><i>Leah: Yeah. I mean, I guess, do you feel like when those small moments happen—do you feel like it's best to just address it in the moment?</i></p> <p><i>Helen: It depends upon the situation. And if I can address it in the moment—if it's something that obviously was unintentional. Actually... Benny was always a great example for all these sorts of situations [both laugh] he used to say all SORTS of things... and he really—from what I've heard, I'm not always back there where he's sitting—he hasn't been doing that. (Helen Interview 2, 3/22/18)</i></p>
	<p>Advice for Instructors Working with Linguistically and Culturally Diverse Students</p> <p>Sub-code: Advice specific to white teachers</p>	5	<p>Advice for instructors working with linguistically and culturally diverse students who want to be sensitive to their learners' needs.</p>	<p>Ex. 1: <i>Leah: If you had any one piece of advice for educators working with international students to prepare them to be equal players in the academic realm, what would you say to them?</i></p> <p><i>Helen: Have your students ask questions and challenge you. And make them feel very welcome with challenging you. I hope I did that. When they ask questions or disagree? Give very obvious positive feedback. Like "Good for you! Challenge me!" Nicely, though. And help give them the terminology. So, I would say that's the number one. (Helen Interview 3, 6/7/18)</i></p> <p>Ex 2: <i>Jana: Ok, for working with international students, I would say assume they are smarter than they sound. It's easy to get caught up in their language skills and seeing those as a reflection of their intelligence. And I try really hard not to do that because I know it's just language skills, and I think that's a lot of the issues we have with students—that they're really smart, and they're made to feel like they're dumb. And then you have self-fulfilling prophecies about grades and things like that, so that would be my piece of advice—is to assume that they are smart even if their language skills are not good, because if you make them lose confidence about intelligence in addition to language skills, they're just done. (Jana Interview 3, 5/28/18)</i></p> <p>Ex. 3 (for sub-code): <i>Helen: One of the things would be to ask, "how can I open this discussion from my end that would be helpful?" I know—I was having a conversation with a colleague—and the whole concept of political correctness was really irritating to her. And it just didn't make any sense. And... from her perspective, it was simply to make Caucasians feel better, rather than actually dealing with something—avoiding it. And I grew up in such a P.C. household, and you know, what it does is avoid creating any issues. And I'm not saying you should say derogatory comments, but what I gathered from this conversation is you should be able to try to directly state what the issue is. So, for instance, my uncomfortability with even saying "colored people," you know? Which I have... I mean, it twists my gut.</i></p>

				<p>So that's not... but at the same time, I need to be able to actually say it in order to address in order to educate, about the differences—I mean, with our students you couldn't say "those two words that they said [laughs] were not politically correct." That would just not be tangible enough for the students but then... I think we talked in our last interview, and I keep—I can't bring myself to say, as we say, the "N" word. It's just... So... when using terminology... And [sighs] that can be difficult. But so, this whole concept of "Ok I'm not from a minority, I would like to be able to hear what the issues are—how can I help forward the conversation? How can I hear you? Please stop me and let me know right away—you know, call me out on it." So that's our family—I get called out on things all the time, but I call the kids out on things too. So, it's like "call me out on it." It's okay. I think that's where it needs to be. And just realizing if you're in a really truthful conversation, there might be hurt, but if there's anger that's where it comes from—it comes from hurt. So, we need to start from that point that—you know, everyone talks about "safe places," I don't know that there's a safe space for that per se because it's not going to feel safe because it's so uncomfortable. And recognizing that Hey—we're going to have to be uncomfortable. (Helen Interview 2, 3/22/18)</p>
	Know your Limitations	4	Instructors' advice about being aware of the limits of one's knowledge.	<p>Helen: Now our students are international so they certainly—it's affected them—I don't know if they recognize it necessarily, because the culture is so different in and of itself, you know, where is the line where someone's treating them in a different way because of where they're from? So, they may not have the context for that. It's a different scenario that if I was teaching maybe in a junior high or high school or, I don't know how many classes at AU would be teaching about social justice and racism and things along those lines. But... I mean, truly, I don't feel that it is—I certainly would never teach a course about it. I don't feel that...</p> <p>Leah: Really?</p> <p>Helen: In and of itself? No, that's not my field.</p> <p>Leah: You mean teaching about racism?</p> <p>Helen: Right, if it was a whole class about that, I mean... that's not my expertise. I have—certainly—teaching English within the Media and Culture scenario and having opportunities for the students to kind of bear witness... I think is worthwhile. (Helen Interview 2, 3/22/18)</p>